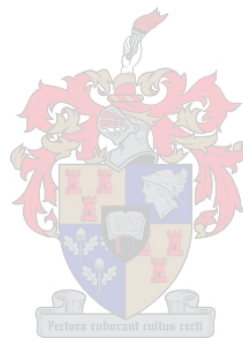


**PAUL'S DISCOURSE FOR THE CORINTHIANS'  
EDIFICATION: A SOCIO-RHETORICAL  
INTERPRETATION OF 2 CORINTHIANS 10-13**

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THEOLOGY AT THE UNIVERSITY OF STELLENBOSH**

**PROMOTER: PROF. H J B COMBRINK**

**DECEMBER 2004**

## Declaration

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

Signature: \_\_\_\_\_

Date: 22<sup>nd</sup> of November 2004 \_\_\_\_\_



# ABSTRACT

The difficulties attending the reading 2 Cor 10-13 are widely recognized. This dissertation aims to interpret the text by means of socio-rhetorical analysis and to investigate what its real purpose is. Our hypothesis is that this Pauline discourse aims at the Corinthians' edification by defending his apostolic lifestyle and so giving them a good example of *imitatio Christi*, *imitatio Pauli* (Chapter 1).

Chapter 2 surveys the recent studies of 2 Cor 10-13 from various approaches, viz. literary historical approach, historical approach, rhetorical approach, and ethical and social-scientific approach. Because of the limited results of each approach used alone, we need a multi-dimensional and multi-disciplinary method is required. Chapter 3 reconfigures the socio-rhetorical approach developed by Robbins into a fourfold dimensional analysis for a more adequate reading of 2 Cor 10-13: a rhetorical analysis; an analysis of intertexture and rhetorolect; an analysis of social, cultural and ideological texture; and an analysis of sacred texture.

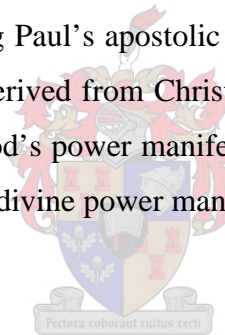
Chapter 4 analyzes the rhetoric of 2 Cor 10-13. The four realities of the rhetorical situation are the invasion of the outsiders against Paul, the discontent of the insiders with Paul, the conflict concerning Paul's support, and the plan of Paul's upcoming visit. The rhetorical arrangement, as a deliberative argumentation but including judicial and epideictic elements, is summarized as follows: *exordium* and *propositio* (10:1-11); *narratio* (10:12-18); *argumentatio* (11:1-13:4); *peroratio* (13:5-10). The *argumentatio* marshals four arguments: what is the true character of the intruders? (11:1-21a); what is the servant of Christ like? (11:21b-12:10); who is whose benefactor? (12:11-19); what sort of man do they expect with Paul's upcoming visit? (12:20-13:4).

Chapter 5 discusses the intertexture and rhetorolect of 2 Cor 10-13. The discourse is thickly intertextured providing the vivid picture and the persuasive rationale for his arguments, and is woven of various rhetorolects. The main rhetorolect is prophetic, which focuses on Paul whom God has chosen to take leadership in the production of righteousness. By blending this rhetorolect with priestly, our text manifests that Paul, in weakness and sufferings, according to God's call, is following the example of Christ.

Chapter 6 explores the social, cultural and ideological textures in 2 Cor 10-13. In social texture, the discourse has a vision of acquiring cognitive abilities for the aim of transforming people so they may build a Christian community in faith until God transforms all. In cultural texture, the discourse utilizes the conventions of dominant culture, but rejects its central values and creates an antithetical set of values based on the crucified Christ. In ideological texture, the discourse presents the social *ethos* that opposes the dominant social order: it represents rather the interests of the socially weak. The Pauline discourse, however, legitimises his position of primary authority over the Corinthian Christians.

Chapter 7 investigates the sacred texture in 2 Cor 10-13. The discourse establishes a theology which is balanced by the crucified and resurrected Christ. Christ's crucifixion and resurrection is recapitulated in Paul's apostleship, discipleship and servant-ship in the form of *imitatio Christi*, and must be reproduced in the Corinthian church in the form of *imitatio Pauli*.

In the final assessment, the main purpose of 2 Cor 10-13 is defined as the edification of the Corinthian church through defending Paul's apostolic lifestyle, which is characterized by the *imitatio Christi*. Paul's lifestyle is derived from Christ who was crucified and resurrected by the power of God, demonstrating God's power manifested in human weakness. Now it is the Corinthians' turn to demonstrate the divine power manifested in their *imitatio Pauli*.



## OPSOMMING

Daar word algemeen aanvaar dat daar probleme is met die lees van 2 Kor. 10-13. Hierdie verhandeling probeer om deur middel van sosiaal-retoriese analise die teks te ontleed en die ware oogmerk daarvan te ondersoek. Die hipotese waarvan uitgegaan word, is dat die Pauliniese diskoers ingestel is op die geestelike opheffing van die Korintiërs deur sy verdediging van die apostoliese lewenstyl en deur vir hulle 'n goeie voorbeeld van *imitatio Christi, imitatio Pauli* te stel (Hoofstuk 1).

Hoofstuk 2 bestudeer onlangse ondersoeke na 2 Kor. 10-13 vanuit verskillende benaderingshoeke, naamlik die literêrhistoriese benadering, die historiese benadering, die retoriese benadering, en etiese en sosiaalwetenskaplike benaderings. Die beperkte resultate wat die afsonderlike gebruik van elke benadering sou oplewer, vereis dat 'n multidimensionele en multidissiplinêre metode gebruik moet word. Hoofstuk 3 rekonfigureer die sosiaal-retoriese benadering wat deur Robbins ontwikkel is, tot 'n viervoudige dimensionele ontleding vir 'n vollediger lees van 2 Kor. 10-13: 'n retoriese analise; 'n analise van intertekstualiteit en reterolek; 'n analise van sosiale, kulturele en ideologiese intertekstualiteit; en 'n analise van gewyde tekstualiteit.

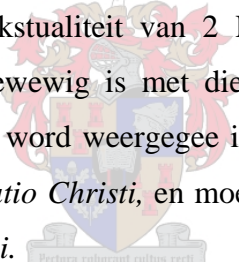
Hoofstuk 4 ontleed die retoriek in 2 Kor. 10-13. Die vier realiteite van die retoriese situasie is die inval van die buitelanders teen Paulus, die ontevredenheid van lede van die binnekring jeens Paulus, die konflik met betrekking tot Paulus se ondersteuning, en die plan met betrekking tot Paulus se voorgenome besoek. Die retoriese skikking, as 'n beraadslagende betoog, maar met inbegrip van forensiese en epideiktiese elemente, word soos volg opgesom: *exordium* en *propositio* (10:1-11); *narratio* (10:12-18); *argumentatio* (11:1-13:4); *peroratio* (13:5-10). Die *argumentatio* behels leiding vir vier argumente: wat is die ware karakter van die indringers? (11:1-21a); waaraan ken 'n mens die dienaar van Christus uit? (11:21b-12:10; wie is wie se weldoener? (12:11-19); watter soort man verwag hulle met Paulus se voorgenome besoek? (12:20-13:4).

Hoofstuk 5 bied 'n bespreking van die intertekstualiteit en reterolek van 2 Kor. 10-13. Die diskoers is ryklik voorsien van intertekste en verskaf so 'n duidelike prentjie en die grondrede vir sy argumente, wat uit verskeie reterolekte ineengewef is. Die belangrikste reterolek is

profeties, en fokus op Paulus wat deur God uitgekies is om leierskap te aanvaar vir die voortbrenging van regverdigheid. Deur hierdie reterolek met die priesterlike te vermeng, gee ons teks blyke daarvan dat Paulus, in swakheid en lyding, volgens God se roeping, die voorbeeld van Christus volg.

Hoofstuk 6 ondersoek die sosiale, kulturele en ideologiese tekstualiteit in 2 Kor. 10-13. In sosiale tekstualiteit het die diskoers 'n visie van die verkryging van die kognitiewe vermoëns wat nodig is vir die oogmerk van hervorming van mense sodat hulle 'n Christen-gemeenskap in die geloof kan bou totdat God almal nuut sal maak. In kulturele tekstualiteit gebruik die diskoers die konvensies van die dominante kultuur, maar verwerp die sentrale waardes daarvan en skep 'n stel antitetiese waardes gebaseer op die gekruisigde Christus. In ideologiese tekstualiteit bied die diskoers die sosiale *ethos* wat teen die dominante maatskaplike orde in verset is: dit verteenwoordig eerder die belange van dié wat maatskaplik swak is. Die Pauliniese diskoers legitimeer egter sy posisie as primêre gesag oor die Christene in Korinte.

In hoofstuk 7 word die gewyde tekstualiteit van 2 Kor. 10-13 ondersoek. Die diskoers bring 'n teologie tot stand wat in ewewig is met die gekruisigde en opgestane Christus. Christus se kruisiging en opstanding word weergegee in Paulus se apostelskap, dissipelskap en dienaarskap in die vorm van *imitatio Christi*, en moet ook weergegee word in die kerk in Korinte in die vorm van *imitatio Pauli*.



Ten slotte word die hoofdoel van 2 Kor 10-13 gedefinieer as die geestelike opheffing van die kerk in Korinte deur die verdediging van Paulus se apostoliese lewenstyl wat deur die *imitatio Christi* gekenmerk word. Paulus se lewenstyl is van Christus oorgeneem, wat gekruisig en weer opgewek is deur die krag van God, wat God se mag wat in menslike swakheid na vore kom, demonstreer. Nou is dit die Korintiërs se beurt om bewys te lewer van die goddelike krag deur hulle *imitatio Pauli*.

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*Soli Deo Gloria!*

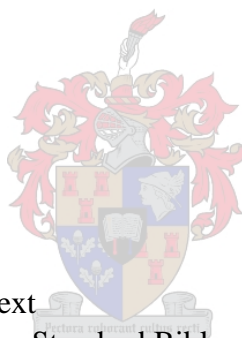
22th November 2004

Jang Hwan Moon

# List of Abbreviations and Symbols

## Biblical Books and Biblical Versions

1 Cor	1 Corinthians
2 Cor	2 Corinthians
1 Pet	1 Peter
1 Thess	1 Thessalonians
2 Thess	2 Thessalonians
1 Tim	1 Timothy
BHS	Biblia Hebraica Stuttgartensia
Col	Colossians
Deut	Deuteronomy
Eccl	Ecclesiastes
Eph	Ephesians
Ezek	Ezekiel
Gal	Galatians
Gen	Genesis
Heb	Hebrew
Hos	Hosea
Isa	Isaiah
Jer	Jeremiah
Josh	Joshua
LXX	Septuagint
Mic	Micah
Matt	Matthew
MT	Massoretic Text
NASB	New American Standard Bible
NIV	New International Version
NT	The New Testament
OT	The Old Testament
Phlm	Philemon
Phil	Philippians
Prov	Proverb
Ps	Psalms
Rev	Revelation
Rom	Romans
Zech	Zechariah



## Other Ancient Literature

Arist. <i>Rh.</i>	Aristotle <i>Rhetorica</i>
Arist. <i>Nich. Eth.</i>	Aristotle <i>Nichomachean Ethics</i>
Cic. <i>De Or.</i>	Cicero <i>De Oratore</i>
Cic. <i>Inv.</i>	Cicero <i>De Inventione</i>
Cic. <i>Part. Or.</i>	Cicero <i>De Partitiones Oratoria</i>
Dem. <i>De Co.</i>	Demosthenes <i>De Corona</i>



Dem. <i>Or.</i>	Demosthenes <i>Private Orations</i>
DioChry. <i>Or.</i>	Dio Chrysostom <i>Orations</i>
Epic. <i>Disc.</i>	Epictetus <i>Discourses</i>
Isocrates <i>Or.</i>	Isocrates <i>Orations</i>
Josephus <i>Ant.</i>	Josephus <i>Antiquitates Judaicae</i>
Philo <i>Conf. Ling.</i>	Philo <i>De Confusione Linguarum</i>
Philo <i>Rer. Div. Her.</i>	Philo <i>Quis Rerum Divinarum Heres</i>
Philo <i>Vit. Mos.</i>	Philo <i>De Vita Mosis</i>
Philo <i>Det.</i>	Philo <i>Quod Deterius Potiori Insidiari Soleat</i>
Philo <i>De Ios.</i>	Philo <i>De Iosepho</i>
Plato <i>Leg.</i>	Plato <i>Leges</i>
Plato <i>Rep.</i>	Plato <i>Republic</i>
Plato <i>Thea.</i>	Plato <i>Theaetetus</i>
Plutarch <i>Mo.</i>	Plutarch <i>Moralia</i>
Quint. <i>Inst.</i>	Quintilian <i>Institutio Oratoria</i>
<i>Rhet. ad Alex.</i>	[Aristotle] <i>Rhetorica ad Alexandrum</i>
<i>Rhet. Her.</i>	[Cicero] <i>Rhetorica ad Herennium</i>
Seneca <i>Bene.</i>	Seneca <i>Beneficiis</i>
Seneca <i>Const.</i>	Seneca <i>De Constantia Sapientis</i>
Seneca <i>Ep.</i>	Seneca <i>Ad Lucilium Epistulae Morales</i>

### Journal, Series and Symbols

<i>AusBR</i>	<i>Australian Biblical Review</i>
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
<i>HTR</i>	<i>Harvard Theological Review</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament Supplement Series
<i>JTS</i>	<i>Journal of Theological Studies</i>
LCL	Loeb Classical Library
<i>NovT</i>	<i>Novum Testamentum</i>
<i>NTS</i>	<i>New Testament Studies</i>
SBL	Society of Biblical Literature
SBLDS	Society of Biblical Literature Dissertation Series
<i>SBLSP</i>	<i>Society of Biblical Literature Seminar Papers</i>
SBLSym	Society of Biblical Literature Symposium Series
SNTSMS	Society for New Testament Studies Monograph Series
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>
X	Crisscross Arrangement of Chiasm
//	Parallel Arrangement

# TABLE OF CONTENT

## CHAPTER 1: INTRODUCTION

1.1	<b>Problem Statement</b> .....	1
1.2	<b>Aim and Motivation</b> .....	2
1.3	<b>Methodology</b> .....	3
1.4	<b>Hypothesis, Delimitation and Outline</b> .....	4

## CHAPTER 2: A BRIEF HISTORY OF READINGS 2 COR 10-13

2.1	<b>Introduction</b> .....	6
2.2	<b>Literary Historical Approach: Identification of 2 Cor 10-13 as a Letter</b> .....	8
2.2.1	2 Cor 10-13 antecedent to 1-9: Watson (1984) .....	8
2.2.2	2 Cor 10-13 subsequent to 1-9: Furnish (1984) .....	10
2.2.3	2 Corinthians integrity: Young & Ford (1987) .....	12
2.2.4	Summary and evaluation .....	14
2.3	<b>Historical Approach: Identification of Paul's opponents</b> .....	15
2.3.1	Judaizers: Barrett (1973, 1982) .....	16
2.3.2	Jewish Pneumatics: Käsemann (1942) .....	18
2.3.3	Hellenistic-Jewish apologists: Georgi (1986) .....	19
2.3.4	Gnostics: Schmithals (1971) .....	20
2.3.5	Sophists: Winter (1988) .....	21
2.3.6	Summary and evaluation .....	23
2.4	<b>Rhetorical Approach: Identification of the Rhetoric of 2 Cor 10-13</b> .....	25
2.4.1	As a parody of the forms of rhetorical self-advertisement: Judge (1968).....	26
2.4.2	As an apology in Socratic tradition: Betz (1972).....	27
2.4.3	As arguments in a forensic rhetoric: Witherington (1995) .....	28
2.4.4	As a rhetorical unit: Peterson (1998).....	29
2.4.5	Summary and evaluation .....	30
2.5	<b>Ethical and Social Scientific Approach: Identification of Paul's World</b> .....	32
2.5.1	Moral visions in ancient Hellenistic society: Merritt (1993) .....	32
2.5.2	Role models of agency, agent and co-agent: Crafton (1991).....	33
2.5.3	Social ethos, interest and ideology: Horrell (1996).....	34
2.5.4	Summary and evaluation .....	35
2.6	<b>Conclusion and Some Remarks for the Next Chapter</b> .....	36

## CHAPTER 3: METHODOLOGY (A SOCIO-RHETORICAL INTERPRETATION)

3.1	<b>Introduction</b>	40
3.2	<b>Background of Socio-rhetorical Interpretation</b>	40
3.2.1	Multiple Meanings and Multiple Interpretations of a Text	41
3.2.2	From myopic research to co-operation	42
3.3	<b>Robbins' Socio-Rhetorical Interpretation</b>	43
3.3.1	Robbins' claims of socio-rhetorical interpretation	44
3.3.2	Robbins' five textures	45
3.3.2.1	Inner texture	45
3.3.2.2	Intertexture	46
3.3.2.3	Social and cultural texture	46
3.3.2.4	Ideological texture	47
3.3.2.5	Sacred texture	48
3.3.3	Robbins' rhetorolect in early Christian discourse	48
3.3.4	Summary and Evaluation	49
3.4	<b>A Reconfigured Socio-rhetorical Interpretation for a Pauline Discourse</b>	51
3.4.1	Internal Structure of a Text: Rhetorical Analysis	51
3.4.1.1	Rhetorical unit	52
3.4.1.2	Rhetorical situation	52
3.4.1.3	Rhetorical invention, arrangement and Style	55
3.4.1.4	Rhetorical genre and rhetorical Stasis	57
3.4.2	Intertexture of a Text	59
3.4.2.1	Oral-scribal intertexture	60
3.4.2.2	Historical intertexture	61
3.4.2.3	Social intertexture	61
3.4.2.4	Cultural intertexture	61
3.4.2.5	Rhetorolect	62
3.4.3	Social, Cultural and Ideological Texture of a Text	66
3.4.3.1	Social texture: Specific social topics	67
3.4.3.2	Cultural texture: Final cultural categories	67
3.4.3.3	Ideological texture: Symbolic orders	68
3.4.4	Sacred Texture of a Text	69
3.4.4.1	Relationships of sacred texture with other textures	70
3.4.4.2	Categories of sacred texture	72
3.5	<b>Conclusion and Some Remarks for the Next Chapter</b>	73

## CHAPTER 4: THE INTERNAL STRUCTURE OF THE PAULINE DISCOURSE (RHETORICAL ANALYSIS OF 2 COR 10-13)

4.1	<b>Introduction</b>	76
4.2	<b>Rhetorical Unit of 2 Cor 10-13</b>	76
4.3	<b>Rhetorical Situation of 2 Cor 10-13</b>	79
4.3.1	The Reality of 2 Cor 10-13	79
4.3.1.1	Invasion of the outsiders attacking Paul	80
4.3.1.2	Discontent of the insiders with Paul	82
4.3.1.3	Conflict involving Paul's support	84
4.3.1.4	Plan for Paul's upcoming visit	86
4.3.2	The Audience's Motive in 2 Cor 10-13	87
4.3.3	The Rhetor's Motive in 2 Cor 10-13	90
4.4	<b>Rhetorical Invention, Arrangement and Style of 2 Cor 10-13</b>	91
4.4.1	<i>Exordium</i> and <i>Propositio</i> (10:1-11)	91
4.4.2	<i>Narratio</i> (10:12-18)	99
4.4.3	<i>Argumentatio</i> (11:1-13:4)	104
4.4.3.1	Argument 1: What is the true character of the intruders? (11:1-21a)	105
4.4.3.2	Argument 2: What is the servant of Christ like? (11:21b-12:10)	112
4.4.3.4	Argument 3: Who is whose benefactor? (12:11-19)	123
4.4.3.5	Argument 4: What sort of man do they expect with Paul's upcoming visit? (12:20-13:4)	126
4.4.4	<i>Peroratio</i> and Benediction (13:5-14)	130
4.5	<b>Rhetorical Genre and Rhetorical Stasis of 2 Cor 10-13</b>	133
4.6	<b>Summary and Conclusion</b>	135

## CHAPTER 5: THE INTERACTION OF THE PAULINE DISCOURSE WITH HIS TIME (INTERTEXTURE AND RHETOROLECT IN 2 COR 10-13)

5.1	<b>Introduction</b>	138
5.2	<b>Intertexture and Rhetorolect of the <i>Exordium</i> &amp; <i>Propositio</i> (10:1-11)</b>	139
5.3	<b>Intertexture and Rhetorolect of the <i>Narratio</i> (10:12-18)</b>	146
5.4	<b>Intertexture and Rhetorolect of the <i>Argumentatio</i> (11:1-13:4)</b>	151
5.4.1	Intertexture and Rhetorolect of Argument 1 (11:1-21a)	151
5.4.2	Intertexture and Rhetorolect of Argument 2 (11:21b-12:10)	155
5.4.3	Intertexture and Rhetorolect of Argument 3 (12:11-19)	162
5.4.4	Intertexture and Rhetorolect of Argument 4 (12:20-13:4)	168

5.5	<b>Intertexture and Rhetorolect of the <i>Peroratio</i> (13:5-14)</b>	171
5.6	<b>Summary and Conclusion</b>	174

## CHAPTER 6: THE LOCATION OF THE PAULINE DISCOURSE IN HIS TIME (SOCIAL, CULTURAL AND IDEOLOGICAL TEXTURE OF 2 COR 10-13)

6.1	<b>Introduction</b>	179
6.2	<b>Social Texture: Specific Social Topics</b>	180
6.2.1	Typification of Religious Responses to the World	180
6.2.2	Responses to the World of Pauline Discourse	182
6.3	<b>Cultural Texture: Final Cultural Categories</b>	189
6.3.1	Typology of Culture Rhetorics	190
6.3.2	Culture Rhetorics of Pauline Discourse	191
6.4	<b>Ideological Texture: Conflict of Symbolic Orders</b>	200
6.4.1	Giddens' Structuration Theory	200
6.4.2	Social <i>Ethos</i> of Pauline Discourse	201
6.5	<b>Summary and Conclusion</b>	209

## CHAPTER 7: THE THEOLOGICAL FUNCTION OF THE PAULINE DISCOURSE FOR THE EDIFICATION OF THE CORINTHIAN CHURCH (SACRED TEXTURE OF 2 COR 10-13)

7.1	<b>Introduction</b>	212
7.2	<b>The Divine</b>	212
7.2.1	Deity	213
7.2.2	Holy Person	213
7.2.3	Spirit Being	216
7.3	<b>The Human</b>	216
7.3.1	Human Commitment	216
7.3.1.1	Apostleship	217
7.3.1.2	Discipleship	217
7.3.1.3	Servant-ship	219
7.3.2	Religious Community	220
7.3.2.1	Converts and Intruders	220
7.3.2.2	Intensive and Extensive Upbuilding	221
7.3.2.3	"Father-Child" Relation in Ecclesiastical Order	223
7.3.2.4	Discipline and Voluntary Obedience	224

7.3.3 Ethics .....	225
7.4 The Interaction between the Divine and the Human .....	226
7.4.1 Divine History .....	226
7.4.2 Human Redemption.....	227
7.5 Summary and Conclusion .....	228

## CHAPTER 8: GENERAL SUMMARY AND CONCLUSION

8.1 General Summary .....	230
8.2 Conclusion.....	235

## APPENDIX 1

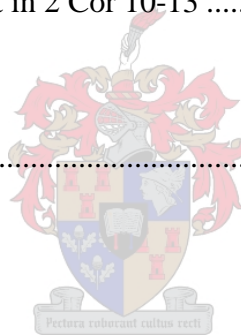
Glossary of Rhetorical Figures of Speech or Thought.....	236
--	-----

## APPENDIX 2

Rhetoric Internal to Each Rhetorolect in 2 Cor 10-13 .....	238
--	-----

## BIBLIOGRAPHY

Bibliography.....	244
-------------------	-----



# CHAPTER 1

## INTRODUCTION

### 1.1 PROBLEM STATEMENT

For many twentieth-century readers of Paul, 2 Cor 10-13 seems, not only in tone, but also in substance to be antithetical to certain key Christian values such as humility and tolerance: Paul allows himself to engage in self-confident boasting, and does not bear with his opponents. In addition, Paul declares that he does not dare to classify or compare himself with those people who commend themselves and practice mutual comparison. Some of those people also compare themselves to Paul (cf. 11:6), and comment invidiously on Paul. Paul's response is to negate any intention of comparing or classing himself with them (10:12). However, in following chapters he allows that he is on the same level as his opponents (11:5; 12:11), and he is willing to compare himself with them. Furthermore Paul's own contradictory statements in 2 Cor 10-13 make the problem even more complex: though he knows there is nothing to be gained by his boasting and considers his boasting as a foolish thing, he cannot help thrusting himself into a mode of boasting. Moreover, the contents of his boasting lead us to a more serious absurdity: many of them are not worthy of praise.

During the last few decades some scholars have tried to solve these difficulties by studying Paul's application of the rhetorical convention of his day: Judge (1968), Betz (1972), Travis (1973), Zmijewski (1978), Kennedy (1984), Forbes (1986), Sampley (1988), Fitzgerald (1990), Holland (1993, 1997), Witherington (1995), Peterson (1998a), Watson (2002a). Such investigations of rhetorical conventions have surely brought much clarity to the interpretation of 2 Cor 10-13.

Many of the studies recognise that this section focuses on Paul's apology. Betz (1972) argues that the "boasting," in its wider context, is to be understood as part of Paul's apology. Kennedy (1984:92) asserts that the rhetorical species of 2 Cor 10-13 is clearly judicial, and so Paul is making an apology. Fitzgerald (1990) argues that Paul is offering an apology in a mixed letter type. Merritt (1993:111-165), who sought the moral vision in 2 Cor 10-13, also saw this section as a single passage being the charge and accusations of Paul's opponents and Paul's own defence. Witherington (1995:429) claims that 2 Cor is forensic rhetoric, Paul's defence of his ministry, and that the closing stages of one's forensic argument must include

both praise and defence of one's self and blame of one's opponent – precisely what one finds in 2 Cor 10-13. According to Lambrecht (1996a) the tone of his argumentation is both apologetic (self-defence) and, indirectly, polemical (attack against the opponents).

Many scholars consider 12:19 as the key verse in the interpretation of 2 Cor 10-13: “have you thought all along that we have been defending ourselves to you? In the sight of God we are speaking in Christ; everything, beloved, is for your edification.” They interpret this verse as an apology for apology. For example, Betz (1975:1-2) insists that the argument is another type of defence, although he points out the problem that Paul himself denies explicitly that his arguments are an apology. Betz argues that 2 Cor does not use the device of rhetorical “apology,” but it is an “apology” in the way a philosopher would deliver it.

However there have been some scholars who thought Paul's aim of writing this section was not self-defence and that his argumentation is not just judicial. Forbes (1986:1) asserts the key to the whole boasting passage in 2 Cor is to be found, not in 12:19 and apology, but in 10:12ff and boasting in the Lord. Horrell (1996:220-229) argues that 2 Cor 10-13 does not reflect a merely personal battle concerning Paul's popularity, but attempts to reproduce and embody the symbolic order of Christianity, the way in which Paul seeks to structure community life and to shape its social *ethos*. Peterson (1998a) writes that Paul varies the rhetorical species as his argument progresses in 2 Cor 10-13, and Paul begins and ends these chapters with deliberative rhetoric, placing the judicial rhetoric in the middle of his argumentation.

By and large 2 Cor 10-13 seems a defence of Paul, but Paul reveals his own purpose of writing this section in another way: “everything is for your edification” (cf. 12:19). According to this verse, Paul's main purpose of writing 2 Cor 10-13 is not his personal apology, but the Corinthians' edification. He acknowledges that the apostolic authority the Lord gave him is for building his converts (10:8; 13:10). His entire ministry in Corinth is for building them up. His greatest desire is their perfection (13:9). However, this section does have elements of apology in content and style. So it is not unreasonable that we consider this section as one of his defence. What then is the real purpose of this section: defence or edification? That is the problem statement of this dissertation; and the proposed answer is as follows: 2 Cor 10-13 is written for the edification of the Corinthians. The research, thus, will focus on the meaning of Paul's discourse in 2 Cor 10-13 for the edification of the Corinthians.

## **1.2 AIM AND MOTIVATION**



[1] The aim of the proposed research is to contribute to the better understanding of Paul's discourse in 2 Cor 10-13 through the perspective of socio-rhetorical interpretation, and to investigate how his discourse works for the Corinthians' edification. In order to reach this aim, the following objectives will have to be attained: (1) a literary and rhetorical analysis of 2 Cor 10-13; (2) an interpretation of Paul's discourse in 2 Cor 10-13 in the context of the first century Greco-Roman world; (3) a classification of the location of Paul's discourse within the conventions of first century Greco-Roman world; (4) a diagnosis of the theological function of Paul's discourse for the Corinthians' edification, and of its potential for edification of the modern Christian community.

[2] The motivation for investigating the function of Paul's discourse in 2 Cor 10-13 as the edification of the Corinthian church came from both my pastoral experience and my academic concerns. Firstly, from the 1960's to the 1980's Korea was controlled by an authoritative and dictatorial political leadership, which made for some positive results, such as, rapid economic growth. But this type of leadership invaded many Korean churches, to the expense of our Christian leadership. In the course of ministering in a Korean church I sometimes wondered which type of leadership it is that the Scriptures present to us as the example, and what type of lifestyle is advocated by Scripture for us to follow. I have wanted to study Paul's lifestyle as a leader of the Church and a commendable Christian.

Secondly, in the course of studying hermeneutics of the New Testament at Stellenbosch University, I found socio-rhetorical interpretation to be a good approach for the student who has a conservative mind regarding Christian doctrine but at the same time longs to use the updated methodologies. For me socio-rhetorical interpretation is eminently applicable to the text, the character of which is as much social as theological. But for my purposes, Robbins' methodology needs modification and supplementation. I have sought to practice and develop his methodology as my own favoured one for the interpretation the Scriptures. 2 Cor 10-13 seemed an ideal section for me having the dual motivation as mentioned above.

### **1.3 METHODOLOGY**

This study of the interpretation of 2 Cor 10-13 makes use of socio-rhetorical interpretation. The socio-rhetorical approach is expected to satisfy my needs to some degree. According to Robbins (1994a:164), socio-rhetorical interpretation is a textually based method that uses programmatic strategies to invite social, cultural, historical, psychological, aesthetic,

ideological and theological information into a context of minute exegetical activity. One of the most notable contributions of this approach is to bring literary criticism, social-scientific criticism, rhetorical criticism, post-modern criticism, and theological criticism together into an integrated hermeneutic methodology. This interpretation approaches the text as though it were a thickly textured tapestry. Robbins (1996a, 1996b) suggests five different angles from which to explore the multiple textures within texts as follows: inner texture; intertexture; social and cultural texture; ideological texture; and sacred texture.

Socio-rhetorical interpretation has the accommodative ability to allow for one's own personal special interest (Robbins 1996b:6). Thus a reconfigured socio-rhetorical methodology for a more proper reading of 2 Cor 10-13 will be used. (1) To study a literary and rhetorical analysis of 2 Cor 10-13, a rhetorical analysis will be done. (2) To interpret Paul's discourse in 2 Cor 10-13 in the first century Greco-Roman world, an intertextual analysis will be done. (3) To classify the location of Paul's discourse in the first century Greco-Roman world, analyses of social and cultural texture and ideological texture will be done. (4) To diagnose the theological function of Paul's discourse for edification of the Corinthian community, a sacred textual analysis will be done.

## 1.4 HYPOTHESIS, DELIMITATION AND OUTLINE

[1] The main hypothesis of this dissertation is stated as follows: the central thesis of this study is that Paul's argumentation in 2 Cor 10-13 aims at the Corinthians' edification by defending his apostolic lifestyle and so giving them a good example of *imitatio Christi*, *imitatio Pauli*. The central theoretical argument is subdivided into individual hypotheses as follows. (1) 2 Cor 10-13, as a distinct rhetoric work, is a deliberative argumentation, but includes judicial, epideictic elements. Thus, the Pauline discourse aims at the revaluation of past and present events, as well as impinging on future decisions of the audience. (2) The main purpose of Paul's discourse in 2 Cor 10-13 is not Paul's apology for his apostleship, but the Corinthians' edification. (3) Paul tries to accomplish their edification through a demonstration of his apostolic lifestyle as *imitatio Christi*. (4) Paul's apostolic lifestyle demonstrates power manifested through weakness, glory revealed in shame, life working through death. (5) The Pauline discourse is thickly intertextured providing for the vivid picture and the persuasive rationale for his arguments. (6) The Pauline discourse is an epistolary composition woven of various rhetorilects, but prophetic rhetorilect and priestly rhetorilect are predominant in the discourse. (7) As a deliberative argumentation for building community in a certain society, his

discourse not only manifests the social, cultural, ideological value systems of its own time and place, but also suggests new Christian social, cultural and ideological values. (8) The Pauline discourse functions to restore a theological balance which had been twisted to become skewed. (9) Socio-rhetorical interpretation is found to be a very comprehensive and fruitful methodology for the interpretation of Paul's discourse in these chapters.

[2] The delimitation of this research is related to two spheres: one relates to the content of the research, the other relates to the research methodology. (1) This research will concentrate on 2 Cor 10-13. Of the whole of 2 Corinthians, the most disputed section is 10-13. The scope and cohesiveness of 2 Cor 10-13 render it an ideal area of interpretation. Where necessary this will reflect variously on the whole 2 Corinthians, the whole Corinthian correspondence, and all Paul's letters. (2) This research will not make a detailed commentary of every verse in 2 Cor 10-13. And it will not try to solve all the detailed problems of the section, for example, the partition theory of 2 Cor, the identification of Paul's opponents, Paul's journey to paradise and his flesh thorn, etc. (3) This research will not use all aspects of socio-rhetorical approach extensively. Robbins himself concedes that any interpreter may legitimately focus on one or two textures, leaving other tasks to others (Robbins 1996b:3-4, Culpepper 1998:73). At the same time Robbins' socio-rhetorical interpretation in itself needs modification and supplementation. Thus this methodology will be reconfigured and will be used flexibly.

[3] This dissertation contains eight chapters including the introduction. Its overall framework is designed in the following way: (1) Chapter 1 presents the introduction of the dissertation. (2) Chapter 2 is a brief survey of the various approaches to 2 Cor 10-13 to date, viz. literary historical approach, historical approach, rhetorical approach, and ethical & social scientific approach. (3) Chapter 3 describes the methodology of the dissertation, a socio-rhetorical interpretation, which is reconfigured for interpreting the Pauline discourse. (4) Chapter 4 analyzes the internal structure of the Pauline discourse through a rhetorical analysis of 2 Cor 10-13. (5) Chapter 5 analyzes the interaction of the Pauline discourse with the rhetoric of his time through analyses of intertexture and rhetorlect in 2 Cor 10-13. (6) Chapter 6 investigates the location of the Pauline discourse within the current conventions of his time through analyses of the social, cultural and ideological texture of 2 Cor 10-13. (7) Chapter 7 studies the theological function of the Pauline discourse for the edification of the Corinthian church through an analysis of the sacred texture of 2 Cor 10-13. (8) Chapter 8 presents a summary and the conclusion of the dissertation.

## CHAPTER 2

### A BRIEF HISTORY OF READINGS 2 COR 10-13

#### 2.1 INTRODUCTION

When we read through 2 Cor 10-13, there are many difficulties in understanding of Paul's boasting discourse. First, for many readers of Paul, 2 Cor 10-13 seems, not only in tone, but also in substance to be antithetical to certain key Christian values such as humility and tolerance. In 2 Cor 10-13 Paul puts himself into self-confident boasting and does not tolerate his opponents. When Paul met the elders of the Ephesian church at Miletus on the way to Jerusalem, he claimed to serve the Lord, and them, with great humility and tolerance (Acts 20:19). Is Paul then, two-faced?

Second, Paul's own contradictory sayings in 2 Cor 10-13 make the problem more complex. Though he knows there is nothing to be gained by his boasting and considers his boasting as a foolish thing, he cannot help thrusting himself into boasting. Yet, he declares that he does not dare to classify or compare himself with someone who commends himself (10:12). Their self-commending included the practice of mutual comparison, as well as invidious comments on Paul's own inconsistencies of attitude, and a contrast between the admitted forcefulness of his letters and their characterisation of the weakness of his personal appearance and his lack of rhetorical skill (10:10). It therefore seems entirely plausible that their comparisons have not been restricted simply to the mutual comparison, but have extended to the comparison of the speakers with Paul himself. His response is the disclamation of any intention of comparing or classing himself with them. But in the chapters following he allows that he is on the same level as his opponents (11:5; 12:11), and he is willing to compare himself with them (11:22-23). Why does he make comparisons between himself and his opponents after he decided not to make any comparison?

Third, the contents of his boasting lead us furthermore to more serious absurdity. Although the content includes a few events worth boasting of, many of them are not worthy of praise, for example, prison, being stoned, being beaten, shame-escaping, and a thorn in his flesh. How do these things become his sources of pride?

Besides these problems, there have been extensive and longstanding theological debates around these chapters, for example: Why is this section so different from former chapters in

tone and mood? Is 2 Corinthians one letter or a composition of plural letters? Who are the opponents of Paul? Who are the super-apostles (11:5; 12:11) and the false-apostles (11:13), and what is the relationship between the two parties? What kind of ecstasy did Paul experience in the journey to paradise (12:1-4)? What is Paul's thorn in the flesh (12:7)?

These problems have drawn many scholars to struggle with these chapters, so there have been many developments in the interpretation of these chapters. A brief history of the interpretation of 2 Cor 10-13 is needed for recognising our location in dealing with these problems before proceeding with this dissertation. This also gives a stepping-stone for sharpening the proposed problem of the dissertation.

This chapter will briefly research the history of the interpretation of Paul's boasting discourse. This research does not include all scholars, but at most, representatives from various approaches—literary historical, historical, rhetorical, and social and cultural. The term “approach” refers to “a characteristic way of addressing/interrogating a text, which involves an articulated methodology or group of methodologies that in turn govern the role of particular methods” (Schneiders 1991:111). This research also cannot include detailed commentaries of the above-mentioned issues, but at most, their points of view concerning the interpretation of Paul's boasting discourse as well as their main issues.

We can distinguish four groups among the scholars doing research on 2 Corinthians according to their points of view concerning the understanding of these chapters. The first group focuses on the identification of these chapters. The starting point is the difference between the modes of these chapters and the previous chapters. They suppose that if they identify these chapters, they can more clearly understand the content. The second group is similar to the first group from the point of view of assuming that identification is prior to understanding, but their focus is on identifying Paul's opponents. The third group places the focus on the letter's style. They regard Paul's sayings as too complicated and too full of inconsistencies in themselves to be easily understood. If we do not identify their style, they say, we cannot grasp the content accurately. The fourth group believes that the characteristics of these chapters will be found more fully through using of social, cultural, or ethical models as an analysis frame, and with the help of the social sciences. The first group belongs to the literary historical approach, the second to the historical approach, the third to the rhetorical approach, and the fourth to the ethical and social scientific approach.

## 2.2 LITERARY HISTORICAL APPROACH: IDENTIFICATION OF 2 COR 10-13 AS A LETTER

It has long been noted by literary historical critics that the tone of 2 Cor 1-9 is different from that of 2 Cor 10-13. The former section is generally marked by a joyful and conciliatory tone, the latter by jarring sarcasm, violent self-defence, and fierce accusation of others. In 1870, Hausrath argued that 2 Cor 10-13 is to be identified with the “painful letter” that Paul says he had written to the Corinthians (2 Cor 2:4, 9; 7:8, 12). After that, suggested reconstructions of the literary history of 2 Corinthians have specified up to 6 separate letters or letter fragments that make up canonical 2 Corinthians. However, the more complicated a theory is, the more difficult the problems appear. So, the theories that find only two separate letters in 2 Corinthians are retained: one consisting of chapters 1-9, and the other of chapters 10-13 (Peterson 1998a:64-65).

It is necessary to describe briefly the various theories about the composition and unity of 2 Corinthians, and to make clear their points of view concerning the interpretation of these chapters. The theories can be classified into three, if we exclude the old traditional thought before historical criticism, as follows: 2 Cor 10-13 antecedent to 1-9; 2 Cor 10-13 subsequent to 1-9; the integrity of 2 Corinthians.

### 2.2.1 2 Cor 10-13 antecedent to 1-9: Watson (1984)

In 1900 J H Kennedy put forward the hypothesis that “the epistle referred to in 2 Cor 2:4 as written *ejk pollh`~ qlivyew~ kai; sunoch`~ kardiva~* was not our 1 Cor but an epistle whose closing portion we possess in chapters 10-13 of 2 Cor” (quoted by Welborn 1995:138). According to Watson (1984:326), Kennedy proved his argument by inferences from internal evidence. Kennedy took three passages from 2 Cor 1-2 in which Paul is clearly referring back to what he had earlier written in 2 Cor 10-13. (1) In 13:10 Paul is writing harshly while absent in order that on his forthcoming visit to Corinth he may not have to punish the Corinthians. This is linked to 2:3, in which Paul says that his letter was intended to avert further discord between himself and the Corinthians. (2) 13:2 refers a proposed visit, and 1:23 says that the visiting plan has been abandoned. (3) Paul appeals to the Corinthians to be obedient in 10:6, and according to 2:9 Paul had written his painful letter “to see if you are obedient in everything.” So 2 Cor 10-13 is to be considered as the painful letter. His argument has gained wide acceptance among English-speaking scholars including Plummer (1915), Lake (1919), Strachan (1935), Filson (1953), Dodd (1953), Manson (1962), Hanson (1967),



Peterson (1998a), and Wan (2000). But some scholars, especially those having a conservative orientation, criticised his hypothesis arguing that what appears in the last four chapters fails to correspond to the apostle's account of the painful letter in 2:4 and 7:8.

Watson has moved the discussion forward by observing that the discrepancy between 2 Cor 10-13 and the painful letter is not as great as the critics assert. The correct method with regard to the identification hypothesis, Watson (1984:339-340) proposed, is not to collect parallel passages but to ask whether 2 Cor 10-13 as a whole fits the description of the painful letter. Watson pointed out that the real reason why the identification hypothesis has been to a large extent abandoned, is the belief that 2 Cor 10-13 simply does not fit the description given in 2 Cor 2 and 7. This is said to be the case in two main respects: (1) the painful letter was concerned with an individual member of the congregation, whereas 2 Cor 10-13 is concerned with teachers from outside Corinth; (2) the offence committed against Paul that occasioned the painful letter, is not mentioned in 2 Cor 10-13.

(1) Watson (1984:340-342) attempted to overcome the first disagreement through inferring the relationship of the congregation to the individual member. 2:5-11 and 7:12 clearly show that a member of the Church had attacked Paul. But the way in which Paul speaks of the matter implicates the church in his act of defiance. For the Corinthians have taken no action against the offender (2:5-9) before Paul's writing the painful letter. The aim of the painful letter is to evoke the loyalty that was not forthcoming. The blame was directed not just at an individual, but at the entire church, to test their earnestness and obedience (2:4, 9; 7:11). That the Corinthians recognised themselves to be its object is evident from the nature of their response, which consisted in "godly grief" and "repentance" (7:7-10). All of this corresponds perfectly to the situation of 2 Cor 10-13, where the attacks of rival missionaries have moved the church to rebellion against Paul.

(2) Watson (1984:342) also suggests that "the nature of the offence may be deduced from 2 Cor 10-13." Each painful word of these chapters makes it clear that this work is the apostle's response to a rejection of his authority. At issue is Paul's legitimacy, his status as an authentic apostle (11:5; 12:12). Doubts have been raised by Paul's opponents: they have questioned the mode of his existence and the authenticity of his gospel (11:1-21). But the Corinthians have let themselves be influenced; the opponents have made prey of them (11:3-4, 19-20). The Corinthians have concluded, it seems, that Paul is powerless to punish offenders (10:1-6; 12:19-21). They suspect that the reason for his incompetence is a lack of divine authorisation

(13:10). His ministry has a merely human basis (10:2); he does not live by the power of God (13:4). They will not submit to Paul's authority, unless he can provide proof of the claim that it is Christ who speaks in him (13:1-3). Thus, the offence that provoked the last four chapters is that, during Paul's second visit to Corinth, certain members of the congregation accused him of being a false apostle, because of his failure to manifest the authority characteristic of the apostolic office.

As a result of Watson's hypothesis, namely the identification of 2 Cor 10-13 with the painful letter, the long section in which Paul contrasts himself and the competitive teachers (10:12-12:13) is aimed at supporting the claim to possess the apostolic authority to inflict punishment, asserted in 10:1-11 (Watson 1984:344). Watson also admits that 10:12-12:13 is concerned with apostolic authority in itself and not exclusively with authority to punish; thus, Paul takes the opportunity to answer other charges. But Watson emphasises that the question of authority to punish is predominant in the letter: Paul begins with it (10:1-11), and the main theme of 12:14-13:10 is the threat of punishment when Paul visits Corinth for the third time (Watson 1984:345).

The fundamental objection to Watson's identification of 2 Cor 10-13 with the painful letter is that they do not deal with the same problem. Murphy-O'Connor (1991a:33) criticises him on the point that 2 Cor 10-13 was occasioned by an attack on Paul's apostolic authority by intruders, whereas the issue which gave rise to the painful letter was an insult to Paul by an individual; this is not mentioned in 2 Cor 10-13.

### **2.2.2 2 Cor 10-13 subsequent to 1-9: Furnish (1984)**

Windisch (1924:17ff) put forward the view that 2 Cor 10-13 comprises a separate letter to the Corinthians written after 2 Cor 1-9. This view has found many supporters including Buck (1950), Batey (1965), Bruce (1971), Barrett (1973, 1982), Furnish (1984), Martin (1986a), Thrall (1994, 2000), and Sampley (2000). It is based on two important elements. First, it reckons with the element of increased seriousness in Paul's defence in 10-13 over the milder tone of 1-9. This fact suggests that a new outbreak of opposition to Paul's apostolic authority gave increased virulence to Paul's counter-attack, as seen in 10-13. Second, the sequence of events relative to Titus' visits in 8:17, 18, 22 can be kept intact, since it is the same occasion that is referred to as a past occurrence at 12:18 (Martin 1986a:li).

Those who hold this position have usually found the conclusive evidence for this order in the



latter element. Furnish (1984:38) argues it by presenting three main points. (1) The visit of Titus and one brother in 12:18 refers to the same visit as the one in 8:16-24 where Paul mentions two brothers accompanied Titus. The verb in 8:18 (*sunepevmymen*) is thus read as an epistolary aorist, while the verb in 12:18 (*sunapevsteila*) must be taken as a true past reference. (2) This past visit of 12:18 cannot refer to the visit of 7:6, 13-15 because the latter makes no reference to anyone accompanying Titus. (3) The visit of 12:18 cannot be prior to that referred to in chapter 7, since 7:14 implies that this was Titus' first visit to Corinth. On these bases it is argued that 12:18 must look back on 8:16-24, and thus the letter containing chapters 10-13 was written after chapters 1-9.

The fundamental optimism of chapters 1-9 has disappeared. Elsewhere the letter expresses primarily Paul's anxiety, frustration, even sense of outrage at the way things seem to be going in the Corinthians congregation. Clearly the situation has substantially deteriorated since Titus and the two accompanying brothers had been dispatched with 2 Cor 1-9 letter; or else Titus' earlier report (2 Cor 7:4-16) had been overly optimistic, or Paul had over-interpreted its encouraging aspects. Whatever the case, 2 Cor 10-13 have been written following receipt of new and profoundly disturbing reports, perhaps again from Titus, although Paul gives no indication of the source (Furnish 1984:45).

Furnish (1984:44) argues that the purpose of 2 Cor 10-13 is stated by Paul himself in 13:10. "This is why I am writing these things while I am absent, so that when I am present I shall not have to deal harshly." The presuppositions of this statement are (1) that at present the Corinthians need some stern warnings and admonitions, (2) and that Paul expects to be visiting them in the near future. Both points are borne out by the actual content of 2 Cor 10-13. The principal intention here is to appeal to the readers to be obedient to the gospel they have received from Paul. And the warnings and admonitions are issued in advance of and in preparation for the apostle's forthcoming third visit to the congregation.

Furnish (1984:45-46) asserts that, although there are no specific references in 2 Cor 10-13 to the collection for Jerusalem, the collection is clearly in Paul's mind. In 12:14-18, Paul responds to charges that he has been guilty of deceit and fraud in his dealings with the congregation. Furnish infers that the Corinthians have become so suspicious of Paul's motives that they are refusing to fulfil their commitment to the collection. It is likely that Paul's rivals have planted the seeds of this suspicion. Thus one immediate, practical result of the suspicion was probably the failure of Titus' second mission, which was to ensure that the collection

would be completed by the time of Paul's arrival, en route to Jerusalem. If so, the sense of urgency and frustration which permeates the whole of 2 Cor 10-13 may be due to more than the deterioration of his relationship with the Corinthians. It may be due, as well, to Paul's fear of what this could mean for his collection project as a whole, and thus for his planned trip to Jerusalem and meeting with the apostles there.

But Talbert (1987:xix) points out the weakness of Furnish's proposal: that it is not clear that the previous visit referred to in 12:18 must be equated with the visit of 8:16-24. 12:18 mentions one brother that goes with Titus, while 8:16-24 refers two brothers that accompany Titus.

### **2.2.3 2 Corinthians integrity: Young & Ford (1987)**

There have been the scholars who have upheld the unity of 2 Corinthians in the previous century including Lietzmann (1909), Menzies (1912), Goudge (1927), Tasker (1958), Hughes (1962), Stephenson (1965), Bates (1965), Guthrie (1970), Kümmel (1973), Harris (1976), Carson (1984), Kistemaker (1997), Garland (1999), McCant (1999), Hafemann (2000), Thompson (2001), Hubbard (2002), and Amador (2000; 2002). The biggest problem for this position is to explain the drastic change in tone at chapter 10. Various explanations were suggested: Paul's bad night's sleep (Lietzmann [1909] 1969:138); the uncertainty in Paul's mind concerning the sincerity of the Corinthians' repentance (Menzies 1912); the vagaries of Paul's temperament (Goudge 1927); Paul's taking over the writing from a secretary (Stephen 1965:82-97, Bates 1965:50-69); and quite short intervals between chapter 9 and 10 (Guthrie 1970:441, Kümmel 1973:290).

More substantial are the recent claims for unity of 2 Corinthians from rhetorical analysis.<sup>1</sup> The representatives of this view are Young and Ford, and Witherington. Young and Ford (1987:29-31) point out the hints in 2 Cor 1-9 that the false apostles lie behind some of Paul's comments already in those chapters and in directing our attention to themes that bind chapters 1-9 to chapters 10-13. For example, the comments in 2:17, 4:2, 5:12, and 6:8 prepare for the discussion of the authenticity of Paul's apostleship as it comes further into focus in chapters 10-13.

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<sup>1</sup> The full-scale study of the scholars who have done rhetorical approach to 2 Cor 10-13 will be dealt with later in this chapter (2.4). In this section I will mention some scholars among them who argument the literary integrity of 2 Corinthians.

Young and Ford (1987:36-40) explain the change in tone between 1-9 and 10-13 by arguing that in the more negative, sarcastic, ironic, and foolish remarks, Paul, following rhetorical practices, has come to the point in the letter for a strong emotional appeal—the peroration. This emotional appeal includes some recapitulation of the principal parts of the argument in terms geared to excite the emotions, and involving petitions, tears and passion.

Young and Ford claim that in various ways, 2 Corinthians reveals a form like that of Demosthenes' second letter, which has a dramatic shift in tone with an emotional harangue at the end. The parallel with Demosthenes is significant, and it reveals the crucial point that even a dramatic shift in tone is not uncommon in an apologetic argument. The parallel with Demosthenes' *De Corona* have been also explored by Danker (1989:17), who finds 2 Cor 10-13 a rhetorically appropriate climax to the arguments of 2 Cor 1-9.

Young and Ford (1987:35) thus argue that 10-13 is a reiteration of what has gone before and the epistle is a unity. Paul's argument of 2 Corinthians must be seen as a form of apology—a defence of Paul's apostleship. The argument is really between Paul and his Corinthian congregation. The opponents exacerbated the problems, but Paul does not direct his criticism against them in chapters 10-13. The epistle of 2 Corinthians begins with a tone of thanksgiving and emphasis on mutual encouragement. The body of the epistle reviews the points over which there has been misunderstanding, and tries to put them in a different light. Factual, emotional, and moral proofs are offered, and the language varies from appeal to threats, to confident hope, with clear and appropriate attention to the required effect on the audience. 2 Cor 10-13, thus, is the emotional peroration recapitulating the proofs and arguments laid out in the body of the epistle.

But their argument has two weaknesses. First, it seems unlikely that 2 Cor 10-13 can be thought of as a summarising of the arguments of 2 Cor 1-9. Second, though there is no doubt that ancient orators found variety in tone and mood desirable in a speech, including the use of strong emotion, they say nothing about the kind of sudden and unexpected shift that we find at 2 Cor 10:1.

Witherington<sup>2</sup> (1995:338-339) accepts Young and Ford's contest for the rhetorical unity of the letter, but he questions the identification of 10-13 as peroration because it seems far too

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<sup>2</sup> Witherington's rhetorical approach to 2 Cor 10-13 will be studied later in this chapter (2.4.3). Here I will point out just his argument concerning the literary composition of 2 Corinthians.

long. He suggests that the shift in tone is there, not because we have arrived at a peroration, but because Paul now decides to go on the counter-attack by means of a rhetorical comparison, and this will include *pathos*, an appeal to the stronger emotions. According to Witherington (:337), a clear plan of development can be seen for the letter as a whole. Paul first introduces themes of major importance having to do with encouragement and boasting, and then deals with problems relating to the community's boundaries with the outside world, problems that present obstacles to their being fully reconciled to Paul and God such as the disciplinary case and associations with pagans. Both of these problems are mentioned already in 1 Cor. Then Paul turns to the internal matter of the collection, just as in 1 Cor Paul turns to internal matters at chapter 11 and concludes with the collection in chapter 16. But as there is in 2 Cor a new external source of problems, so in the concluding section of the letter (2 Cor 10-13) Paul gives full attention to the false teachers.

Amador (2002: 294) also asserts the integrity of 2 Corinthians by means of explanation of the developing inventional strategies and argumentative moves made throughout 2 Corinthians. The result of his rhetorical analysis is an awareness of the careful integration of topics, an improved understanding of modalities and deictic indicators, and the appreciation of the changing argumentative situations. “[2 Cor 10-13] must narratively (i.e. with respect to the chronology of events outlined in the *narratio* of the letter) and argumentatively (i.e. with respect to the argumentative presumptions and their development) follow chapter 1-9 they are to make any rhetorical sense at all” (Amador 2000: 100). McCant (1999: 16, 20-23) supports the authenticity and integrity of 2 Corinthians too, seeing the whole letter as a parody or epideictic speech.

## 2.2.4 Summary and evaluation

Although each theory mentioned above has its own strong points and weaknesses, it would be quite natural to put together two letters in canonical order corresponding to proper chronological sequence, and to assume that there is only a short interval between them. This problem will be treated in chapter 4 in the section of the rhetorical unit and the rhetorical situation of 2 Cor 10-13. At this stage each theory will be summarised and evaluated from the perspective of its effect in interpreting 2 Cor 10-13.

(1) Watson's theory, namely the identification of 2 Cor 10-13 with the painful letter, places the emphasis in interpreting these chapters on the intention of this letter to support Paul's

authority to inflict punishment. He asserts that Paul claims to possess the apostolic authority to punish them in 2 Cor 10-13.

(2) Furnish's theory, namely the 2 Cor 10-13 subsequent to 1-9, places the emphasis on the purpose stated by Paul himself in 13:10. Furnish suggests that Paul's principal intentions here are to appeal the readers to be obedient to the gospel they have received from him and to give warnings and admonitions in preparation for his forthcoming visit to them. So Furnish's exegesis of 2 Cor 10-13 is based on these as Paul's intentions.

(3) Young and Ford's theory, namely a rhetorical argument for 2 Corinthians integrity, places the emphasis on the recapitulative and emotional character of 2 Cor 10-13. They try to grasp the meaning of 2 Cor 10-13 as the emotional peroration recapitulating the proofs and arguments laid out in the body of the epistle.

The study of literary history has stimulated us to approach the letter with a more intellectual attitude. And it is still necessary to confirm the placement of the letter. But more problematic is the assumption that an abstract reconstruction and rearrangement of a text's various parts should govern the interpretation of the text. To a great extent, the chronological order in which one arranges the hypothetically reconstructed text will affect, if not dictate, how one will interpret its different parts. We must beware not to be dominated by the hypothetical reconstruction of text, and must recognise that literary historical study is necessary but not sufficient in itself to interpret the text.

## **2.3 HISTORICAL APPROACH: IDENTIFICATION OF PAUL'S OPPONENTS**

The historical approach focuses on a text as a human artifact produced by real people in remote times and places, and under certain historical circumstances. The goal of the historical approach is to interpret a work by relating it to its times or to the life of the author. So the first task of historical approach is to reconstruct the life and thought of the time of a work through the scientific and objective analysis of its source.

The Marcionite Prologue to the *corpus paulinum* reminds us that the question of how the Corinthian church was troubled by controversy has been discussed for a long time. "The Achaeans heard the word of truth, from the apostle and were in several ways perverted by false apostles, some by the verbal eloquence of philosophy, other led on by the sect of the Jewish law" (quoted by Martin 1987:279).

In the area of debate which has evoked a wide range of possibilities, of identities and counter-proposals, there is general agreement that a distinct shift in the nature of the opposition that appeared at Corinth from the evidence in 1 Corinthians to the situation described in 2 Corinthians may be seen. In 1 Corinthians the internal divisions are occasioned by Corinthians factionalism. When we turn to the later correspondence it is apparent that Paul's entire mission to Corinth is being seriously questioned and denied by his opponents. What is the identity of the opponents? Though "there have been at least fourteen different proposals about Paul's opponents in 2 Corinthians" (Witherington 1995:343), we can classify the major hypotheses about the opponents in view in 2 Corinthians into five basic groups with help of Sumney (1990): Judaizers, Pneumatics, Hellenistic-Jewish apologists, Gnostics, and Sophists.

### **2.3.1 Judaizers: Barrett (1973, 1982)**

Baur was the first to make opponents central for understanding the occasion of Paul's letters. Baur's well-known position is that the opponents in every genuine letter of Paul are Judaizers who demand continuing observance of the Law of Moses. Oostendorp (1967), Gunder (1973), and Barrett (1973, 1982) subscribe to the interpretation of Baur. According to Sumney (1990:15-17) two presuppositions of Baur are the single front of opposition and the use of reconstruction of the first century church by working back from second, and even third century texts. Baur sees the whole history in terms of bitter hostility between the Jewish and Gentile, the Petrine and the Pauline, branches of the new community, which consist of the thesis and the antithesis, and find a home in the developing Catholic Church (Neil & Wright 1988:25). Baur asserts that the Jerusalem church became purely Hebraistic and soon developed a strenuous opposition to the freer Hellenistic Christianity. Paul exacerbated the growing schism between the Hellenists and Hebraists because he stood on the Hellenists' side. According to Baur these two systems co-existed without being harmonised:

It cannot be doubted that the Jewish-Christians saw in the Apostle Paul only the opponent and enemy of the law, and of Jewish-Christianity as it depended on the continuance of the law, and that they sought to oppose him by all means at their disposal in all the Gentile-Christian churches (quoted by Sumney 1990:17).

Baur identifies Paul's opponents of 2 Corinthians as Judaizers on the basis of this reconstruction, not on the basis of 2 Corinthians itself.

Barrett (1973:6-7) also argues that the opponents of Corinthians are followers of Judaizing apostles. They are agents of the Jerusalem church, commissioned to establish a connection



between that church and the churches in the Gentile world, even to exact obedience from them. These Judaizers do not demand circumcision or general respect for the Mosaic law. Still, the opponents of 2 Corinthians attempted to impose a Judaic pattern of thought and religious life upon a Gentile community.

Barrett's presuppositions are not similar to Baur's. He rejects the presupposition of a single front, and uses the contemporary source, not a later one as in the case of Baur. Barrett (1982:65) asserts that, instead of using the text to choose a current hypothesis or to construct a new one, it is best to "take a number of vital and difficult passages, and establish for them, as firmly as possible, exegetical results. On the basis of these, one may hope, a picture will emerge with reasonably clear outlines, however vague some of the details may remain." Barrett then interprets all his "vital and difficult" passages by means of parallels in other Pauline letters identified on the basis of verbal similarity. 2 Cor 10:12-19 is a comment on the division of mission fields into Jewish and Gentile because of Gal 2:1-10. The reference to false apostles in 11:13 points to Judaizers because Paul uses "yeud-" to refer to Judaizers in 1 Corinthians and Galatians. The issue of support in 2 Cor 12:18 is evidence for Judaizers because Paul discusses the same issue in relation to the Jerusalem apostles in 1 Corinthians 9. Barrett's interpretation of the expression "other gospel" and "super apostle" in 2 Cor 11:4-5, another key passage for his thesis, rests on parallels from Galatians. Furthermore, the "super-apostles" parallel is not even verbal; Paul simply uses the same rhetorical device. In Barrett's analysis, these parallels determine the meaning of the passages he designates as important (Sumney 1990:31).

Barrett (1973:244-245) explains that the new tone in 10-13 is caused by the fact that Paul had heard further news from Corinth, not from the situation having changed completely. Such news could have arrived while he was writing. The main difference between 1-9 and 10-13 is not in theme, but in the fact that, whereas in 1-9 Paul had warned the Corinthians against certain errors and certain person, with some confidence that the Corinthians would heed his advice, in 10-13 he finds that the Corinthians have rejected him and his Gospel in favour of the pseudo-apostles and their pseudo-gospel. The real theme of debate in 10-13 is the "Pauline apostolate." It is not adequate to describe these chapters as Paul's "apology," for this implies a personal defence. Personalities do play some part, but it is the nature of the apostolic Gospel, and the apostolic authority behind it, that is at stake.

But Barrett is criticised in several points. (1) Barrett does not explicate his criteria for

assessing passages as “vital” (Sumney 1990:31). (2) Other texts, especially Galatians, determine the meaning of the primary text. (3) Whereas the Judaizers of Galatians focused on circumcision, food, law and the Sabbath, the opponents of 2 Corinthians stressed on the rhetorical polish, the wisdom from visions, and other matters (Witherington 1995:347). (4) There is significant emphatic shift from first person plural to first person singular, and intense self-reference in 2 Cor 10-13.

### **2.3.2 Jewish Pneumatics: Käsemann (1942)**

Although Käsemann is sometimes considered as a scholar who identifies Paul’s opponents of 2 Cor with Judaizers<sup>3</sup>, Sumney (1990:63) asserts that Käsemann’s position is distinct because he thinks “the issue between Paul and his opponents centers on the Spirit.” Another reason for treating his position separately is his concentration on 2 Cor 10-13, reckoning that this is a clearly distinguishable section.

Käsemann (1942:41-42) thinks that the epithet “super-apostles” (11:5; 12:11) is crucial for identifying the opponents of 10-13. He asserts that this epithet indicates their relationship to the Jerusalem church. Käsemann (:52) understands Paul’s Corinthian opponents on the Jewish model of delegates who were sent into the Diaspora to collect taxes, inspect communities, and give binding instruction. The intruders at Corinth, then, are apostles and inspectors of the Jerusalem community. They see the Jerusalem community as the central community that possesses the authentic tradition. Thus the conflict at Corinth is a collision of different understandings of office in early Christianity.

Käsemann’s one methodological comment is that the key words of Paul’s response reveal the accusations his opponents raise against him. The key words, for example, “weakness,” “signs of apostle,” “authority,” “boldness,” “dare,” “reckon,” and others, show the opponents’ charge that Paul is not a true “Pneumatic.” Paul’s mentions of a different Christ, Spirit, and gospel also show the fact that the central problem concerns the Spirit. According to Käsemann, the opponents argue that Paul’s pseudo-apostolic existence reveals his lack of apostolic authority, so Paul must defend the claim that he is in Christ.

Käsemann (1942:58-60) suggests that the main argument of 2 Cor 10-13 concerns the true conception of apostleship. His understanding of Paul’s defence of his legitimacy as an apostle

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<sup>3</sup> Barrett (1973:28-30), Furnish (1984:49)



centered on the criteria of evaluation that Paul presented in response to his opponents. According to their objective criteria Paul was an illegitimate usurper of apostolic authority. Thus, Paul defended himself by re-establishing the rules of the game and thereby redefining those eligible to play it. Paul insisted on a heavenly criterion of dependence upon the crucified Lord now risen, which in turn demanded a divinely inspired discernment of the Spirit for its evaluation. Paul's weakness did not, therefore, call his legitimacy into question; it merely cloaked it so that only those with true spiritual discernment could see it. Paul could thus refuse to be compared to his opponents on the one hand (10:12), while at the same time boasting in his weakness, the very thing which his adversaries argued disqualified him as an apostle (11:1ff.). But even more importantly, Paul could conclude that those who opposed him did not know Christ and were themselves "false apostles" (11:13), since all who did possess the Spirit would recognise the validity of his claims.

Although Käsemann's use of parallels is more restrained than Barrett's, he is sometimes criticised for the significant influences of other letters in the interpretation of some verses of 2 Cor 10-13, for example, 1 Cor 2:25ff. to 2 Cor 10:12ff. and Gal chapter 2 to 2 Cor 11:5 (Sumney 1990:65-66).

Sumney, after a long methodological discussion of the handling of texts, also identifies the opponents as Pneumatics. Sumney (1990:178-185) comes to three conclusions: (1) in 2 Cor 1-9 as well as 10-13 Paul is combating the same opponents; (2) the opponents were Pneumatics of some description; (3) apostolic legitimation was the central issue, and how the Spirit manifests itself was the major point of debate. Hafemann (2000:33-34) agrees with Sumney's methodology and also have the same opinion.

### **2.3.3 Hellenistic-Jewish apologists: Georgi (1986)**

Georgi limits his inquiry to 2 Cor 2:14-7:4 (minus 6:14-7:1) and 2 Cor 10-13. Georgi asserts that we have to analyse Paul's letters individually and to reject a single front for all of Paul's letters, not even for all those written to Corinth. His starting point is 2 Cor 10-13 because these are most clearly polemical (Georgi 1986:18). He starts with the self-designation of Paul's opponents that are either quoted by Paul or are found through ironic or sarcastic charges (:27-60). Three self-designations of function and three self-designations of origin emerge: servant of Christ (11:23), apostles (11:5; 12:11), and workers (11:13); Hebrews, Israelites, and seed of Abraham (11:22). Georgi asserts that these self-designations point to

the Hellenistic-Jewish apologists.

According to Georgi, the field into which the Pauline mission moved is the Hellenistic-Jewish propaganda that focuses on the “divine men (qei`o~ ajnhvr)” ideology. For the Hellenistic-Jewish apologists, the ability to show the divinity in one’s appearance, for example, miracles and visions, was essential. Georgi tries to prove a decisive influence from Hellenistic-Jewish apologists on the development of Christian mission and asserts that Paul’s opponents of 2 Corinthians are no isolated phenomenon. They are representatives of a large group of early Christian missionaries, perhaps even the majority (Georgi 1986:174).

Georgi (1986:229-283) believes that certain passages of 2 Cor 10-13 constitute an attack against the opponents on the basis of his understanding of these apologists. The opponents replace revelation with self-evaluation, and evaluate themselves on the basis of their outward appearance. They assert that they belong to Christ and identify themselves as free pneumatic speakers, and that Paul does not belong to Christ. Paul claims that this pneumatic competition indicates a fundamentally pre-Christian approach (2 Cor 13:5). Thus, Paul’s overall polemic in 2 Cor 10-13 is a reproach to the opponents for not understanding the eschatological character of Christian existence.

Georgi begins with the primary texts without allowing a historical reconstruction to dominate their interpretation. However, once he isolates a few characteristics of the opponents, he uses the construct of Jewish divine-man theology to interpret 2 Corinthians. When he uses the construct, the result dominates his exegesis including the identification of the opponents. Apart from this weakness, there is another weakness: the evidence that the opponents presented themselves as divine men is weak, precisely because the evidence of their being an idea of such a figure in the first century AD is weak (Witherington 1995:436).

Kolenkow (1994) generally follows Georgi, but through studying anthropological history-of-religions situation of 2 Cor 10-13 he is able to assert that the characteristic of divine men (qei`o~ ajnhvr) includes suffering. And the issues between Paul and his opponents reach beyond miracles and suffering. The issues are tied to methods of spiritual leadership and how intermediaries or leaders and sinning followers relate to each other (Kolenkow 1994:373).

### **2.3.4 Gnostics: Schmithals (1971)**

Some scholars<sup>4</sup> hold that the opponents in 2 Corinthians are Gnostics. Schmithals presents the most developed case for this position. Schmithals' starting point is a historical reconstruction that identifies Gnosticism as a pre-Christian syncretistic phenomenon of the first century. The reason for no extant literature from this pre-Christian Gnosticism, Schmithals (1971:79) explains, is that these Gnostics did not write. He derives their characteristics from the second century and later texts and transfers them to Paul's first-century opponents. Another of Schmithals' starting point is the presupposition of a single front of opposition for all of Paul's letters. According to Schmithals (:289), the question of the opponents' identity is correctly approached methodologically only when one investigates the whole body of epistolary literature coming into question, or when the investigation of parts keeps the whole in view.

In his treatment of 2 Corinthians, Schmithals suggests that all types of passages yield information about opponents with equal certainty. He thinks that the use of parallels is important for exegesis and Paul's letters must be interpreted as a group. He constantly uses parallels in his analysis of 2 Cor 10-13. The slightest verbal similarity and resemblance in the general situation are sufficient for him to identify a parallel. For example, Romans 16:18 is a parallel of 2 Cor 11:15 because both use a word which relates to serving; Gal 4:14 is a parallel of 2 Cor 10:2 because there is a general similarity in situation.

Schmithals asserts that Paul does not know clearly that his opponents are Gnostics. When Paul writes the first letter to Corinth, he still knows very little about them and their background (Schmithals 1971:116). 2 Corinthians generally shows his increasing understanding of Gnostics, but some Gnostic issues, for example, their dualism, show Paul's continuing misunderstanding. At least part of the reason he misunderstands is that he is not familiar with Hellenistic-Gnostic anthropology. But first-century evidence of Gnosticism that is contemporary with, or is prior to Paul's letters, is absent. Schmithals' thesis has been generally rejected among recent major scholars.

### **2.3.5 Sophists: Winter (1988)**

Munck (1959:168ff) argued that the tensions within the church addressed by 1 and 2 Corinthians were not due to theological divisions but to the influence of the sophistic movement. His provocative thesis did not gain widespread acceptance because it had two

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<sup>4</sup> There are Lütgert and Bultmann among the important New Testament scholars who identify the opponents of 2 Corinthians as Gnostics (Sumney 1990:202).

difficulties. First, most of his evidence looked at the first-century movement through the eyes of the early third-century AD century. Second his work lacked a convincing survey of the sophistic background of the first century and the isolation of established conventions and rhetorical language that related to the language of the Corinthians letters (Winter 1997:10-11).

Winter ([1988]1997) tries to overcome these difficulties. Winter focuses his study of first-century sophistry on two cities: Alexandria and Corinth. Winter draws on Philo, Dio of Prusa and Neilus concerning sophists in Alexandria (:5-6), and on Dio Chrysostom, along with Favorinus, Herodes Atticus, Plutarch, Epictetus, and Paul concerning sophists in Corinth (:7-8). From these sources Winter shows that the figures and practices known from the later Second Sophistic were active and recognised in the first century. These witnesses are at least twenty years later than Paul's dealings with Corinth. Yet Winter demonstrates that there is considerable continuity between their testimony and the remarks of both Philo and Paul concerning their own rhetorically powerful opponents. Winter (1997:233) insists that "Philo and Paul provide important and unexpected sources of information on the sophistic movement in the first century."

Winter (1997:58) shows that in both these cities there existed a professional guild of "virtuoso orators" who attracted large public followings and who were drawn from wealthy families. In his description of these sophists, Winter includes three aspects that are particularly helpful for understanding the context of Paul's ministry and the letters to Corinth. The first is the great importance society placed upon a speaker's physical attributes. Thus the criticism that Paul's bodily presence was weak was no minor point. Second, there were conventions that governed a sophist's entry into a city. If the sophist hoped to gain a following there, the giving of a public demonstration of the sophist's rhetorical prowess was expected and necessary. Thus when Paul explains in 1 Cor 2:1-5 how he came to Corinth, he is explaining why his entry was so different from that expected of a great speaker.

He needed no topic to be suggested by a critical audience on which to declaim in order to gain the Corinthians' approval. Indeed, he found no reason to alter his message...for the 'topic' had been determined long before his arrival; and no other subject would distract him... [H]e had not come to establish his own reputation but to declare Jesus, the crucified Messiah (Winter 1997:157).

Third, there was a strong preference for oral and extempore speeches over written statements. Thus Paul's opponents hope to strike a major blow pointing out that while Paul's letters are strong, his actual speech is contemptible.

Against this social background, Winter sketches the interaction between Paul and the Corinthian church. Paul had entered Corinth with a deliberately anti-sophistic approach. But the members of the church treated Paul and other church leaders just as students would treat their various sophistic teachers. In 1 Cor 1-4 Paul criticises the adoption of this model. The Corinthians, however, remained unconvinced, and the demolition of his opponents has unfortunately become a prerequisite. This is Paul's purpose, which he carried out with considerable rhetorical skill in 2 Cor 10-13. His strategy was, however, controlled by an all-encompassing theological interpretation of weakness that was erected upon the paradigm of the Messiah crucified in weakness but now reigning by the power of God. Thus the self-promotion and boasting of the sophists, along with their appeal to wealth, status, power, and beauty must be rejected because of God's power at work through the weakness and humiliation of the cross.

### **2.3.6 Summary and evaluation**

The historical approach in this dissertation to the problem of identifying Paul's opponents will be used to confirm the rhetorical situation in chapter 4. But some points need to be indicated here. Paul does not spell out his opponents' theology in 2 Cor 10-13, though the difference between Paul and the opponents, or even the Corinthians, comes from a theological basis. The real burden of Paul's attack against the opponents has to do with the practice of ministry and the criteria for evaluating both ministry and ministers. Social and practical matters are more to the fore than theological and ethical matters at the close of 2 Corinthians<sup>5</sup>. The fundamental problem is the Corinthians' image of Christian leadership. At least some of the Corinthians had created in their minds an image, shaped largely by the values of their culture, of a leader who had honour, power, spiritual gifts, rhetorical skills and good references, and who would accept patronage. But now each theory is to be evaluated from the perspective of its methodological legitimacy and its effect on the interpretation of 2 Cor 10-13.

(1) Barrett's identification of the opponents with Judaizers fundamentally follows Baur's antithetical scheme, though he rejects the presupposition of a single front and uses not later sources like Baur, but the contemporary ones. So, the real theme of debate in 2 Cor 10-13, he claims, is the Pauline apostolate, not a personal defence. But this interpretation results as another text, especially Galatians, determines the primary text.

(2) Käsemann's identification with pneumatics is appreciated in that it results from his study focusing on 2 Cor 10-13. For Käsemann, these chapters concern the true conception of apostleship. Paul demands a divinely inspired discernment in the Spirit for its evaluation. But even in Käsemann, parallels influence the meaning of the primary text significantly.

(3) Georgi's identification with Hellenistic-Jewish apologists leads him to interpret 2 Cor 10-13 on the basis of his understanding of these apologists. So, Paul's excessive polemic in these chapters is a reproach to the opponents for not understanding the eschatological character of Christian existence. But Georgi's weakness lies in his methodology. He begins with the primary text. However, once he isolates a few characteristics of the opponents, he uses the construct of Jewish divine-man theology to interpret 2 Cor 10-13. When he uses the construct, it dominates his exegesis and, therefore, the identification of the opponents.

(4) Schmithals' identification with Gnostics leads him to interpret 2 Cor 10-13 in Paul's understanding Gnostics. According to him, Paul's knowledge of Gnostics has increased, but there are still some issues of Gnosticism that Paul misunderstands, even in 2 Cor 10-13. Schmithals' position is very similar to that of Baur. Firstly, Schmithals presupposes that a historical reconstruction can serve as the primary basis for identifying the opponents. Secondly, he uses texts from the second century and later to identify a first-century situation. Thirdly, he presupposes a single front for all of Paul's letters.

(5) Winter's identification with sophists appears as a result of his use of Philo's and Paul's materials to explore the sophistic movement in the first century. Winter identifies three aspects of the sophists, and against this social background he sketches the interactions between Paul and the Corinthian church. The Corinthians welcomed and hired the sophists, who then turned to criticism of Paul. Paul answers in 2 Cor 10-13 with rhetorical skill. Winter argues that Paul's practice of rhetoric was not abandoned but transformed by the cross. His use of Paul's letter as a historical material seems more reasonable than disdaining it or considering it as second-rate historical evidence.

The historical study has helped us to understand the intellectual, religious and social situation of Paul's ministry. And we still need to study the identification of Paul's opponents to understand his letters. But the historical study's method of identification of the opponents is

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<sup>5</sup> McCant (1999:18) says that it is time to close the door on discussion about the opponents because Paul's pastoral concerns permeate and Paul focuses on the church, and their identification has meaning no more.



to reconstruct the history of the first-century church by using other texts, and to identify the opponents on the basis of this reconstruction, as we see in Barrett and Schmithals. The method also rests on the assumption that his autobiographical remarks constitute an apologetic response to specific accusations and allegations against his person, office and message as we observe in Winter, Georgi and Käsemann. This interpretative method, called mirror reading, reconstructs a picture of the situation which produced the letter by using the data in the letter and then interpreting the letter in that light (McCant 1988:554). However, in both methods, historical reconstruction usually determines or dominates exegesis. Although we recognise the need of the historical approach to our text, we keep in mind the limitations and dangers of this approach.

## **2.4 RHETORICAL APPROACH: IDENTIFICATION OF THE RHETORIC OF 2 COR 10-13**

2 Cor 10-13 contains several examples of irony, invective, parody, diatribe, antithesis, paradox, lists of trials, and expostulation. The form of 2 Cor 10-13, thus, has been the subject of some investigation as part of a wider interest in Paul's use of Greek rhetorical patterns and devices. "Origen (185-254 AD), Gregory of Nyssa (330-395 AD), John Chrysostom (374-407 AD), Jerome (342-420 AD), and Theodore of Mopsuestia (350-428 AD) all refer to the established practices and standards of rhetoric as they read and interpret Paul's letters" (Peterson 1998a:9-10). Augustine (354-430 AD), the master-rhetorician of Latin Christendom, said that Paul's wisdom was accompanied by eloquence though he was not trained in rhetoric (On Christian Doctrine V.vii.11, 14). The Reformers<sup>6</sup> also see Paul's letters in the light of Greco-Roman rhetoric. In the eighteenth and nineteenth centuries we again find a number of scholars<sup>7</sup> examining the writings of the New Testament as rhetorical works.

But the rhetorical approach declined for one and half centuries under the current of historical criticism until Muilenburg's 1968 SBL presidential address, "Form criticism and beyond." His address made a shift in the scholarly paradigm, namely a movement from form criticism to rhetorical-literary criticism (Mack 1990:12-13). Muilenburg focuses on the recovery of the particularity of any given literary unit with attention paid to the author's intention, the historical context, and the distinctive blending of form and content. Muilenburg (1969:4-8) proposes a rhetorical approach in order to get at this particularity.

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<sup>6</sup> For examples see Luther, Melanchton (Betz 1979:14), Calvin and Erasmus (Betz 1986:17).

<sup>7</sup> For examples see Baumgarten, Semler, Baur, Wilke, and Royaards (Peterson 1998a:12).

### 2.4.1 As a parody of the forms of rhetorical self-advertisement: Judge (1968)

In 1968 Judge wrote a groundbreaking article, in which he raised the question of Paul's possible rhetorical training, called for analysis of the rhetoric of Paul's letters as well as the social context and implication of Paul's stance regarding rhetoric. Judge (1968:41) asserts it is beyond doubt that Paul was, in practice at least, familiar with the rhetorical fashions of the time. The mastery of rhetoric was a necessary training for all public work. Paul had to work in this socio-cultural context.

Judge's (1968:47) argument is that "at this level of society, self admiration, including of course its deceptive astatic refinements, was absolutely *de rigueur*. As Paul himself complains, he was despised for *not* indulging in it (II Cor. xi:20-1)...Paul found himself a reluctant and unwelcome competitor in the field of professional 'sophistry' and...he promoted a deliberate collision with its standards of value" [Judge's italics]. Judge suggests that Paul's boasting of 2 Cor 10-13 ought to be interpreted as a parody of the forms of rhetorical self-advertisement current in Hellenistic society at the time. But he can not specify what kinds these forms might be. Judge (:48) concludes that Paul's struggle in 2 Cor 10-13 was with rhetorically trained opponents for the support of his rhetorically fastidious converts.

Forbes and Marshall also set Paul's boasting against the background of his appeal to a sophisticated and rhetorically trained congregation at Corinth. Forbes (1986) suggests that Paul, responding to his opponents' characterisation of him as inconsistent and to the invidious comparison of his opponents, attacks the whole convention of self-advertisement by means of a remarkably subtle and forceful parody of its method. Marshall (1987b) asserts that when Paul disavows rhetoric, he does so self-consciously, since he believes such display would be incongruent with his gospel and his idea of apostleship. But he is at heart a Hellenist. Like his opponents, Paul uses invectives against them.

Sampley and Holland also contribute to discovery of Paul's rhetorical strategies. Sampley (1988) takes Cicero's rhetorical handbook as a criterion and sees 2 Cor 10-13 in the light of a rhetorical device, cultivating good will. Sampley concludes that Paul employs the rhetorical convention because Paul thinks it may be of advantage in advancing the gospel and its proper and powerful expression in the lives of the Corinthians. Holland (1993) concerns himself with Paul's use of the motif of foolishness as a rhetorical strategy. The intention of the foolish discourse, and of 2 Cor 10-13 as a whole, is to persuade the reader to see things in the correct



way, that is, with the spiritual insight proper to the Christian believer rather than according to the flesh. By assuming the mask of the fool, Paul is free to boast, undercut his own boasting, comment on his own foolishness, and by every means bring the Corinthians to see things as they really are.

## 2.4.2 As an apology in Socratic tradition: Betz (1972)

Betz (1972:14) asserts that 2 Cor 10-13 is designed as an apology in epistolary form sharing the literary features of an anti-sophist tendency. Thus in 2 Cor 10-13, we do not have a rhetorical apology but a philosopher's apology. Paul employs a defence speech in the same way as a philosopher of the Socratic-Cynic tradition might employ it, in contrast to the style of self-defence of the rhetorician and sophist. But the apology is a dialogue not with his opponents but with the Corinthian congregation. There can be no possibility of a dialogue between Paul and his opponents, just as there can be no dialogue between Socrates and his accusers (Betz 1975:2).

As far as the setting and interpretation of 2 Cor 10-13 are concerned, Betz makes three points central. (1) The entire praise speech, where Paul is boasting, is confirmed by the rhetorical model of the *periautologiva*, known from Plutarch, "On self-praise without offering" (Betz 1972:75, 95). (2) The catalogue of trials (11:23-33) shares in the literary form of the Cynic-Stoic diatribe (Betz 1972:98). (3) The section 12:2-4 is a parody on the "a journey to heaven" motif, portrayed in highly ironical tones, while 12:7b-10 is a parodied *aretalogy*, an encomium of praise devoted to gods, heroes, and illustrious people in Greco-Roman society by extolling their virtues and power (:89). Paul uses the form of this *topos* only to offset it by the signs of the apostle in 12:12, a verse that highlights his endurance and leads to his weakness (:93). This is the proof that he produces to refute their appeal to their signs or credentials. In 2 Cor 10-13 he plays the part of the wise fool to answer the charge that he is a false apostle. In Hellenistic debate between the sophist and the philosopher, the latter is often caricatured as a fool because he was believed to have lost the measure of himself and his world. This appears to be the charge against Paul, who replied in the style of the philosopher responding to the sophist.

One weakness of Betz's case is that he does not do justice to the very clear evidence that Paul is responding to his opponents in kind (Forbes 1986:1). Betz (1975:3) says that it is not possible to simply conclude from the words of the defence that there must have been a

corresponding accusation. But if others are boasting, like fools, then so, like a fool, will Paul. One would therefore expect that Paul's methods would mirror those of his opponents, even if ironically. Another weakness pointed to by Fitzgerald (1990:197f.) is that Paul is offering an apology, so that Betz's attempt to match it up with a specifically Socratic apology is too narrow. Malherbe (1989:79-119) suggests that Paul critically employs the language and self-understanding of some of the Cynic philosophers.

### 2.4.3 As arguments in a forensic rhetoric: Witherington (1995)

Witherington (1995:45) claims that letters in the hands of Paul became surrogates for and extensions of oral speech, especially of dialogues, and the rhetorical conventions of public speech and discourse were carried over into his letters. He says that 2 Corinthians is written rhetoric having oral aspects of the communication, which uses rather the Attic or Roman style than the more verbose Asiatic one, lest the audience focus on form rather than content<sup>8</sup>.

According to Witherington (1995:333) 2 Corinthians as a whole is forensic rhetoric, Paul's defence of his ministry through it has a major deliberative digression in 6:14-7:1. Chapters 8-9 have also a deliberative form but serve the larger forensic purpose. And he insists that the closing stages of one's forensic argument must include both praise and defence of one's self and blame of one's opponent – precisely what one finds in 2 Cor 10-13.

Because Paul is dealing with a complex and interlocking set of problems, he must follow the procedure known as *insinuatio*<sup>9</sup>, the indirect approach. In this rhetorical move, one only alludes to the major issue that is under dispute in the early stages of the rhetorical discourse, reserving the real discussion of the major bone of contention for the end of the discourse, where it is attacked, using much *pathos*, in a more direct fashion (Witherington 1995:429).

Witherington (1995:350) asserts Paul prepared for the apology in 2 Cor 10-13 throughout 2 Cor 1-9. Accordingly 2 Cor 10-13 must be read in light of what Paul has already said in 2 Cor 1-9: about making an appeal (4:5; 5:11); about commending himself (3:1ff.; 5:12; 6:4); about using bold and open speech (3:12; 4:2; 6:11); and about boasting (1:12-14; 7:14ff.; 9:2ff.). Although 2 Cor 10-13 can be considered as a recapitulation of major themes from earlier in the letter, there is a new element. In 2 Cor 10-13 Paul takes on directly and openly what he

<sup>8</sup> Paul himself resolved not to declaim the gospel (1 Cor 2:1), that is, not to use sophistic or ornamental rhetoric in his missionary preaching.

<sup>9</sup> The *insinuatio* is a special implementation of the *exordium* and consists in the favourable influencing of the audience's subconscious through the cunning use of psychological device, thereby slowly preparing the ground for winning sympathy (Orton & Anderson 1998:132) [footnote mine].

sees as the major source of most of the troubles in Corinth: the false apostles. He has prepared for this by allusions to them in 2 Cor 1-9, but now he must take on this major obstacle to full reconciliation with his converts (Witherington 1995:351)

Against Betz, Witherington (1995:435f.) followed Judge's and Marshall's opinions that Paul's fool's discourse is better evaluated as a response to the socio-rhetorical conventions of that time, such as comparison or invective, than by adhering to the Socratic tradition. Paul's ethic of humility or self-humbling modelled on Christ stands at odds with the sort of classical ideas embodied in Socrates as well as the sophists. The real issue of 2 Cor 10-13, then, is not just fashion or personal appearance, but the rhetorical issue of the person's overall presence.

#### **2.4.4 As a rhetorical unit: Peterson (1998)**

Whereas some scholars<sup>10</sup> have done a rhetorical analysis of the whole 2 Corinthians, others<sup>11</sup> have examined a particular aspect of 2 Cor 10-13 from the perspective of Hellenistic rhetoric. But Peterson (1998a) is the first to give a detailed rhetorical analysis of 2 Cor 10-13 as a separate work. Before Peterson, Zmijewski (1978) undertook a detailed literary analysis of the *Narrenrede* (2 Cor 11:1-12:10), but his work was based on modern literary theory.

After taking the steps of Kennedy's methodology, Peterson (1998a:94-95) concludes that 2 Cor 10-13 is best read as a separate rhetorical unit and it is placed before 2 Cor 1-9 chronologically. Peterson (:97-123) then, describes the rhetorical situation according to three main factors that are rooted in 1 Corinthians and affect the social status of both Paul and the Corinthians: (1) Paul's deliberate refusal to engage in the kind of rhetorical activity that was valued by society and expected by the Corinthians; (2) Paul's insistence on financial self-support; (3) the comparison being made between Paul and his rivals at Corinth. He identifies Paul's rivals as Jewish Christian missionaries who adopted the style and standards of Hellenistic society.

Peterson asserts that 2 Cor 10-13 proceeds in close agreement with the practice reflected in the rhetorical handbooks: *exordium* (10:1-6); *propositio* (10:7-11); *narratio* (10:12-18); *probatio* (11:1-12:18); *peroratio* (12:19-13:10). Lastly he turns his attention to the issues of rhetorical species and *stasis* as important considerations in understanding the argumentative strategy. He claims Paul changed the species of rhetoric according to his purpose and needs: a

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<sup>10</sup> For examples, Witherington, Young and Ford.

deliberative rhetoric for urging the Corinthians' obedience (10:1-18); a judicial rhetoric for establishing proper criteria (11:1-12:18); a deliberative one again for urging the Corinthians to examine themselves and return to Paul (12:19-13:10). Peterson also presents three primary *stases* paralleling the shift in species. (1) On the *stasis* of jurisdiction, Paul argues that the Corinthians have no authority to stand in judgement over Paul's apostolic ministry (10:1-18). (2) On the *stasis* of quality, and specifically on the basis of justification, Paul asserts that the only criterion of the legitimate apostolic ministry is eliminated by God's eschatological act at the cross (11:1-12:18). (3) On the *stasis* of jurisdiction Paul warns that he will come to Corinth not as a defendant, but as prosecutor (12:19-13:10).

In his conclusion Peterson (1998a:275-276) claims that the argument between Paul and his rivals in 2 Cor 10-13 concerns not only social issues but also a theological issue. "For Paul, the Corinthians' failure to understand that the life of the church and the apostolic ministry must continue to be shaped by the eschatological event of the cross struck at the very heart of the gospel." Paul's task is to convince his people to abandon a view of faith, the church, and ministry that is supported by the standards and values of the society around them, and to accept a crucified model.

### 2.4.5 Summary and evaluation

The understanding of 2 Cor 10-13 is greatly advanced by the rhetorical approach. 2 Cor 10-13 is filled with rhetorical devices and its literary structure also conforms to the rules of ancient rhetoric. Now we need to summarise and evaluate the scholars subscribing to this approach.

(1) Judge's assertion of the possibility of Paul's rhetorical training leads him to suggest that Paul's boasting of 2 Cor 10-13 should be interpreted as a parody of the form of rhetorical self-advertisement. Forbes and Marshall also think that Paul attacks his opponents by means of a remarkably subtle and forceful parody. Sampley sees 2 Cor 10-13 in the light of a rhetorical device that cultivates good will, and Holland understands Paul's use of the motif of foolishness as a rhetorical strategy. But none of them analyse the rhetorical structure of this discourse.

(2) Betz's identifying 2 Cor 10-13 with a philosopher's apology leads him to assert that 2 Cor 10-13 is designed as an apology in letter-form sharing the literary features of an anti-sophist

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<sup>11</sup> For examples, Judge, Betz, and Forbes.

tendency, especially like those of Socratic-Cynic tradition. But his limitation within Socratic apology is criticised as being too narrow.

(3) Witherington's defining 2 Corinthians as forensic rhetoric permits him to analyse the rhetorical structure of 2 Corinthians as a unity. On the basis of this analysis he claims that the closing stages of a forensic argument must include both praise and defence of oneself and blame of one's opponent—precisely what we find in 2 Cor 10-13. Accordingly 2 Cor 10-13 must be read in the light of 2 Cor 1-9 which has prepared the way for dealing with major obstacles in 2 Cor 10-13. But his analysis of the whole 2 Corinthians as a unity tends to ignore the unexpected shift in tone at 10:1.

(4) Peterson's detailed rhetorical analysis of 2 Cor 10-13 as a separate work represents major progress in the rhetorical approach to this text. According to him 2 Cor 10-13 proceeds in close agreement with the practice in the rhetorical handbooks. He claims Paul changed the species and stases of rhetoric to suit to his purpose. He also claims that the arguments are not only social issues but also a theological issue, viz. whether the Corinthians accept the eschatological value of the cross or the value of the society around them.

Through the contribution of the rhetorical approach, many enigmas of 2 Cor 10-13 have been solved and its most significant messages have been unveiled. But there are still some limitations to this approach. Firstly, the approach tends to devalue the historical background of Paul's ministry. For example, most of the above scholars do not give attention to the religious historical position of Paul's opponents. Secondly, they have a tendency not to receive Paul's words as they were. The tendency causes them to pay insufficient attention to Paul's own articulation of the type, and purpose of writing these chapters. In 12:19 Paul said: "Have you been thinking all the time that we are defending ourselves to you? It is in the sight of God that we are speaking in Christ. And everything, beloved, is for your edification." Although Betz (1975:1-2), for example, recognises that Paul himself denies explicitly that his arguments are an apology, he argues that Paul's argument is indeed an apology. Although there are some scholars who think Paul's real aim is not self-defence, for example, Fitzgerald (1990:200) who postulates the Corinthians' restoration to wholeness, the majority of scholars of this approach consider it as an apology. This leads a serious misunderstanding in defining the type and purpose of these chapters. The type and purpose of 2 Cor 10-13 will be discussed in the later chapters as one of main problems of this dissertation.

## 2.5 ETHICAL AND SOCIAL SCIENTIFIC APPROACH: IDENTIFICATION OF PAUL'S WORLD

Ethical and social scientific approach is distinguished from other approaches on the point that the scholars who support this approach use ethical or social models as an analysis frame, or that they are connected with the social science theory.

### 2.5.1 Moral visions in ancient Hellenistic society: Merritt (1993)

Merritt focuses on Paul's use of the phrase "in word and deed" in 2 Cor 10:11. To discover its use in Hellenistic society, he begins by tracing the linguistic history of the phrase. Merritt (1993:7-59) provides an overview of the phrase in the Greek world from its first appearance in Homer to its use by Aristotle. Then Merritt (:61-109) extends his linguistic history of the phrase into the Hellenistic and Roman periods.

Throughout the lengthy survey Merritt emphasises both the different purposes for which the phrase was used (apologetics, polemics, eulogy, *encomium* and *paraenesis*) and the diverse ways in which the phrase was expressed and transformed. He isolates five chief formulations, and the moral vision expressed by each:

(1) The *coordinate formulation* which establishes the moral vision on the basis of the harmonious interrelation of an individual's words and deeds; (2) The *disjunctive formulation*...in which the two elements are intensified via juxtaposition—indicating that moral infraction may occur either through word or deed; (3) The *antithetical formulation* which establishes the moral vision of the basis of deed alone and not word...; (4) a less formulaically expressed construction which establishes the moral vision on the basis of a *dynamic understanding* of the *power of word*; (5) The *mediating constructions*...which approximate the coordinate construction by alternatively elevating word or deed to primacy while regarding the corresponding term as derivative [Merritt's italics] (Merritt 1993:112).

Merritt (1993:111-152) argues that Paul's opponents have used the antithetical formulation to attack the apostle by alleging a fundamental discrepancy in his conduct toward the Corinthians. Paul in turn defends himself by using the coordinate formulation to emphasise the consistency of his words and deeds. Paul asserts that his past weak and lowly conduct was in fact a demonstration of strength, and that his opponents' display of their own weight and strength was tantamount to burden and oppression for the Corinthians.

Merritt (1993:153-165) raises the question of what kind of moral vision is implicit in Paul's apology: how does the autonomous ethic used by Paul in defending himself relate to the theonomous ethic implied by his appeal to the Lord as the decisive criterion in 2 Cor 10:18?



Meritt (:161-162) argues that “Paul’s apparent theonomy...reveals itself not as a heteronomy—external to human existence...but as an autonomy in agreement with the classical definition.” His moral vision thus is in continuity with that of the Hellenistic society.

## 2.5.2 Role models of agency, agent and co-agent: Crafton (1991)

Crafton applies the dramatic rhetorical analysis of Kenneth Burke to 2 Corinthians. Burke sees language as an act and so describes a rhetorical event as the interaction of five elements: act (what was done), scene (where the act took place), agent (who did it), agency (the means of the symbolic action), and purpose (the goal of the act). The rhetorician uses these elements to create identification (Crafton 1991:28-30).

Crafton (1991:38) then introduces *ethos*, that is, the persuasive force of the speaker’s own *persona* which helps the rhetorician interact “with the communal beliefs and values of the audience.” For “by means of self-revelatory comments, as well as the content, form and delivery of the message, the speaker evokes images in the audience of who he or she is” (:43), all of which contributes to the central task of persuasion.

Crafton proposes that the key to unlock Paul’s mind in 2 Corinthians is to locate the rhetorical situation, to follow Paul’s stance, and to analyse the symbolic universe of discourse Paul employs to promote his cause and win back the audience to his side. He identifies three sections in 2 Corinthians in the following chronological sequence: (1) letter in initial response (2:14-6:13 + 7:2-4); (2) letter of attack (10-13); (3) letter of reconciliation (1:3-2:13 + 7:5-16).

Paul’s strategy in the first section is to lead the Corinthians into sharing his orientation by presenting himself as an agency rather than their agent orientation. Since the Corinthians’ orientation is so different from his, Paul communicates his agency *ethos* through metaphors designed to establish common symbolic ground (Crafton 1991:73). Crafton concludes that this strategy did not succeed in changing their orientation.

In 2 Cor 10-13 Paul joins the Corinthians in their orientation by taking on the agent *persona*. The primary opposition here is between agent and counter-agent. While employing the agent *ethos* Paul uses irony, parody, and sarcasm to destroy their orientation. By presenting himself as the warrior-fool, Paul rejects the agent *ethos* and forces the Corinthians to choose between the agent and agency orientations. According to Crafton, this strategy succeeds.

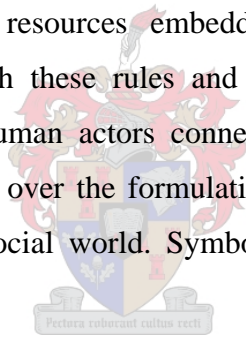


The last section shows no further conflict over authority, and no more tension. Paul's strategy is to interpret the history of his relationships with the Corinthians. He revises the communal memory by emphasising their participation with him, and by identifying the conflict as a problem with one person. Here Paul takes on the *ethos* of co-agent with God.

There are some questions regarding Crafton's studies. Firstly, he treats 2 Corinthians according to a hypothetical reconstruction that is not fashionable today. Secondly, Crafton's discussion of agency, agent and co-agent models can be criticised on the point that it is not clear whether these models are Paul's true self understandings, or Paul's rhetorical strategies, or Burke and Crafton's categories.

### 2.5.3 Social ethos, interest and ideology: Horrell (1996)

Horrell brings the "structuration theory" of Anthony Giddens to bear on various phenomena in 1 and 2 Corinthians and 1 Clement. Giddens asserts that social practices by human actors are structured by the rules and resources embedded in the social system, yet are simultaneously the means by which these rules and resources are reproduced. Giddens' emphasis upon the capability of human actors connects to the significance of power. A position of power implies influence over the formulation and reproduction of the symbolic orders that define and shape the social world. Symbolic orders thus, may be ideological (Horrell 1996:45-53).



Structuration theory offers Horrell (1996:53) two important and basic resources from which he builds an approach to Paul's letters: (1) a theoretical framework with which he analyses the ongoing reproduction and transformation of Pauline Christianity; (2) a critical focus on issues of power, interests and ideology within it.

Through studying 1 and 2 Corinthians, Horrell shows that Paul formulates a social *ethos* which completely inverts the values and positions of the dominant social order in his teaching, and in his own self-presentation and apostolic lifestyle. According to Horrell the subjects of (rejection of) financial support and the image of the apostle are prominent in 2 Cor 10-13. Paul's insistence on self-support and challenging the social *ethos*, which his teaching and lifestyle express, are perhaps the major reason why some of the Corinthians turn against Paul in favour of alternative apostles whose lifestyle is different. So the struggle between Paul and some of the socially prominent members of the Corinthian church is as much social as theological (Horrell 1996:234). By using the central symbolic resource of the crucified Christ,

Paul refuses to alter his lifestyle to accommodate them. But in 1 Clement, Horrell (:284-285) asserts, the symbolic order, on the contrary, mirrors and legitimates the dominant social order. 1 Clement provides a theological ideology that legitimates the status quo; preserving this order is, for Clement, the way to peace and harmony.

Giddens' theoretical framework leads Horrell both to a contextual focus upon a specific arena of human interaction as opposed to a model-based focus upon what is "typical," and to attempt critically to penetrate the interest and ideology which are conveyed through the instruction given by the powerful. Horrell is distinguished from those who work on the basis of sociological models of sect and institutionalisation on the point of his insistence that explanation is contextual. But his conclusion regarding the pattern of change in Pauline Christianity is similar to those who interpret on the basis of developing sect or institutionalisation models (Horrell 1996:288). Here we have a doubt about the function of Horrell's approach as a tool for understanding Paul's letter. His comparison of social *ethos* in Paul's letters and 1 Clement seems to contribute not so much to the understanding of Paul's letters as to the recognition of Pauline Christianity's formation, and the capacity of Giddens' structuration theory as a social theory.

#### **2.5.4 Summary and evaluation**

The ethical and social scientific approach helps us to find some characteristics of Paul's world by comparing it with his surrounding world. Paul's ethics, self-identification, social position, and ideology have become known more clearly through various models or theories.

(1) Merritt's analysis of the models of ancient moral vision leads him to see 2 Cor 10-13 as Paul's defence based on the coordinate formulation of deed and word against Paul's opponents' attack on the base of the antithetical formulation. Whereas the opponents criticised Paul by alleging a fundamental discrepancy in his word and conduct, Paul defends himself by emphasising the consistency of his word and deeds, demonstrated by identifying different moral vision.

(2) Crafton's identification of the symbolic universe of Paul with a role model directs him to divide 2 Corinthians into three letters according to Paul's strategies of presenting his own persona: letter in initial response in which he represents himself as agency; letter of attack as agent; letter of reconciliation as co-agent. In 2 Cor 10-13 Paul becomes an agent, so that he might act forcefully in the Corinthians' presence, attack the opponents as counter-agents, and

demand the Corinthians' loyalty. But his hypothetical reconstruction of 2 Corinthians is subject to criticism.

(3) Horrell's application of Giddens' structuration theory provides him with a better tool to analyse the issues of power, interests and ideology within Paul's discourse. Horrell says that in 2 Cor 10-13 Paul formulates the social *ethos* that inverts the values and positions of the dominant social order by using the central symbolic resource of the crucified Christ. Although Horrell's analysing of Pauline Christianity from structuration theory focuses more on the formation of Pauline Christianity in Corinth and the capacity of Giddens' theory as a social theory, rather than its exegesis, his study will provide our research a useful tool to analyse the issues of power, interests and ideology within Pauline discourse.

The approach that uses social, cultural and ethical models or social theories from social science has given us new perspectives. But we have to pay attention to some dangers in using this approach. Firstly, the scholar's own models used in this approach must not be confused with those of Paul. "Models are heuristic constructs that operationalize particular theories and that range in scope and complexity according to the phenomena to be analysed" (Elliott 1993:132). Secondly, there can be a putting of the cart before the horse in this approach: for example, the result demonstrates the appropriateness and capacity of any theory or model, rather than providing a useful tool to interpret the text.

Nevertheless, the models and theories of social science do have heuristic value. When we consider the culture and society of foreigners, what we need are "some adequate models that would enable us to understand cross-culturally, that would force us to keep our meanings and values out of their behaviour" (Malina 1993:20). Furthermore, this approach opens the possibility of dialogue between theology and other disciplines.

## **2.6 CONCLUSION AND SOME REMARKS FOR THE NEXT CHAPTER**

In this chapter we have surveyed the studies of 2 Cor 10-13 from various approaches. We have seen that each approach focuses on controversial issues respectively, namely the relation between 10-13 and 1-9, Paul's opponents, the form and style of our text, Paul's world-view, and purpose of the writing. We need now to elucidate the common weaknesses shared by all the approaches, as well as their contributions and advantages for interpreting 2 Cor 10-13.

[1] It is observed that the concerns and presuppositions of the various scholars strongly affect

the interpretation of 2 Cor 10-13. (1) In literary historical approach an abstract reconstruction and rearrangement of a text's various parts tends to govern the interpretation of the text. (2) In the historical approach a historical reconstruction regarding Paul's opponents usually determines or dominates exegesis. (3) In the rhetorical approach there is a tendency to interpret all of Paul's words as rhetoric or parody, and thus to pay insufficient attention to Paul's own declaration of purpose of writing his letter. (4) In the ethical and social scientific approach, the artificial models/theories can be confused as being Paul's own ones. His letter can be considered as material to "prove" the various social and cultural models and theories.

[2] Another problem is the one-sided emphasis of each approach. This might lead a scholar to neglect the other aspects and distort the real meaning of 2 Cor 10-13. (1) The literary historical approach (2) and the historical approach do not seem to pay enough attention to the form and content of the text itself. They tend to consider external sources as more reliable standards to fix the situation and meaning of the text. They also use the text as a source of information for the historical reconstruction that, paradoxically, dominates the text. (3) The rhetorical approach tends to undervalue the historical background of Paul's ministry. (4) Because the ethical and social scientific approach aims to unveil characteristics of Paul's world, comparing it with his outer world, it is natural that the approach is lacking in providing for detailed exegesis of the text itself.

[3] A more fundamental problem of these approaches is related to the identification of the type and purpose of Paul's discourse. The majority of scholars seem not to respect the author's own expressions of his motives, intentions or aims of writing the letter. Paul expressed them clearly:

For even if I boast somewhat more abundantly concerning our authority which the Lord gave for building you up, and not for casting down, I shall not be put to shame. Do not think that I may seem as if I would terrify you by my letters (10:8-9); have you been thinking all the time that we are defending ourselves to you? It is in the sight of God that we are speaking in Christ. And everything, beloved, is for your edification (12:19); This is why I write these things while absent, that when present I may not deal harshly in accordance with the authority which the Lord gave me, for building you up and not for tearing down (13:10) [my translations].

In these verses Paul tells his readers at least part of the purpose of his writing; in some respects the verses also serve as keys of interpretation in 2 Cor 10-13. But we hardly find any careful attention being paid to Paul's formulations among many of the scholars. (1) In the literary historical approach the aim of the writing is seen as designed to support Paul's

authority to punish (Watson), or as preparation for Paul's visit (Furnish). Each design is closely related to one's own identification in 2 Cor 10-13. (2) In the interpretations by scholars of the historical approach, although various aims are suggested, these are also strongly connected with their particular identification of Paul's opponents, for example: the debate about the Pauline apostolate (Barrett); a reproach toward the opponents for not understanding the eschatological character of Christian existence (Georgi); the debate with the Gnostics (Schmithals); the demolition of his sophistic opponents (Winter). (3) In the rhetorical approach the aim is combined with classical rhetoric: rhetorical self-advertisement (Judge); Socratic apology (Betz); praise of oneself and blame of one's opponents as the closing stage of forensic argument (Witherington). (4) In the ethical and social scientific approach the aims are outlined as a defence on a model of moral vision (Merritt), or Paul's attack through the *ethos* of the agent (Crafton). The aims are also related to the model of each scholar.

Whereas most of the above mentioned scholars try to grasp the aim firstly from Paul's struggle against his opponents, there are some scholars who comprehend it from Paul's relationship with the Corinthians. These scholars are concerned with Paul's effort to edify and to discipline the Corinthians: the real object of Paul's argument is the Corinthian congregation (Young & Ford); the suggestion of the true conception of apostleship to the Corinthians (Käsemann); the Corinthians' values transformed by the crucifixion model (Peterson); Paul's formulation of the social *ethos* of the cross among the Corinthians (Horrell). They tend to respect Paul's own expression of his aims more than others do. And when we take into consideration that Paul continually tells his aim to the Corinthians, not to his opponents, these scholars' prior concern about Paul's intention toward his audience is reasonable. These scholars thus, are in a better position to approach the aim of 2 Cor 10-13.

[4] Although the weaknesses or problems of each approach have been indicated so far, the contributions of each must be kept in mind. (1) The study of literary history has revealed the situation of the letter. (2) The historical study has helped us to understand the intellectual, religious, and social situation of Paul's ministry. These two approaches are necessary to confirm the rhetorical unit and rhetorical situation that will be discussed later. (3) By the contribution of the rhetorical approach, the rhetorical devices and the literary structure of the discourse have come into view more clearly, and some enigmas have been solved. (4) The ethical and social scientific approach has some heuristic values, so it helps us to identify characteristics of Paul's world. And the positive attitude of this approach toward other disciplines opens the possibility of using them in understanding Scripture. The last two

approaches also contribute to the study of the ancient Mediterranean society.

[5] In conclusion, we might ask what approach we could use to interpret 2 Cor 10-13 more adequately. Each approach has significant strengths, but any one used alone produces a result that is too limited. Therefore, we need a comprehensive approach which will bring insights and results from each approach into an organised frame of understanding. In the socio-rhetorical approach we find the possibility of meeting these requirements. Socio-rhetorical interpretation is “a set of integrated strategies that would move coherently through inner literary and rhetorical features of [a text] into a social and cultural interpretation of its discourse in the context of the Mediterranean world” (Robbins 1996a:3). A major challenge of socio-rhetorical approach is to bring the various practices of interpretation together which are often separated from one another. When an interpreter uses them interactively, a rich and responsible approach is available, although no final complete interpretation of a text is humanly possible.

Recently two scholars have used socio-rhetorical interpretation in their approach to 2 Cor 10-13. Watson (2002a) has investigated the many rhetorical strategies that Paul employs to modify the values of the Corinthians, particularly those values underpinning the ethical and theological error and criticism of Paul's apostleship. Moving beyond the inner texture, Watson explores the new ground of how the intertexture, social and cultural texture, and ideological texture of 2 Cor 10-13 operate in reaffirming, denouncing, reversing, and modifying the values of the Corinthians. Wanamaker (2003) analyzed the ideological texture of the text. He shows that Paul engages in various modes of ideological discourse, and employs a variety of ideological strategies to reassert his pastoral authority in his apostolic apology. Although both Watson and Wanamaker analyze only two or three textures of the text, not the whole range of textures, they succeed in demonstrating the possibility of a rich and comprehensive understanding of the text through socio-rhetorical interpretation.

In the next chapter, I will discuss the socio-rhetorical approach as my methodology for the interpretation of 2 Cor 10-13. Robbins' socio-rhetorical methodology will be considered generally, but will be adjusted and developed for a more proper reading, especially for a more coherent reading. Each analysis of the textures in socio-rhetoric methodology must be controlled to achieve a richer, more responsible, and more coherent interpretation of our text. Robbins (1996a:3) himself asks the interpreter to develop a conscious strategy of reading and rereading a text from different angles.



## CHAPTER 3

### METHODOLOGY: A SOCIO-RHETORICAL INTERPRETATION

#### 3.1 INTRODUCTION

The previous chapter gave a brief history of the interpretation of Paul's boasting discourse in 2 Cor 10-13. Through this survey a plain, but important conclusion was reached: every approach has its own strengths but when each one is used alone the result is too limited. For a richer and more reliable interpretation of 2 Cor 10-13, we need a more comprehensive approach that brings insights and results from every approach into an organized frame of understanding. So I propose a socio-rhetorical approach as an alternative which can provide a more comprehensive understanding.

In this chapter, therefore, the methodology of a socio-rhetorical approach will be discussed. First of all, a brief research of socio-rhetorical interpretation's background and of Robbins' socio-rhetorical interpretation in particular will be done. Then the reconfigured methodology of socio-rhetorical interpretation that supports this dissertation will be discussed, focusing on four different aspects of the approach to explore the multiple textures within texts.

#### 3.2 BACKGROUND OF SOCIO-RHETORICAL INTERPRETATION

In 1984, through his book, *Jesus the Teacher: A socio-rhetorical interpretation of Mark*, Robbins introduced the term "socio-rhetorical." The term "socio-" refers to "the rich resources of modern anthropology and sociology that socio-rhetorical interpretation brings to the interpretation of a text," and "rhetorical" refers "to the way language in a text is a means of communication among people." So Robbins uses the term "socio-rhetorical" to describe a set of integrated strategies that move coherently through inner literary and rhetorical features of the New Testament text into a social and cultural interpretation of its discourses in the context of the Mediterranean world (1996b:1). Before describing Robbins' socio-rhetorical interpretation, it is necessary to do research on the historical background of its appearance.

We can trace the historical background of the appearance of socio-rhetorical interpretation to the recent tendency of New Testament interpretation to open the possibility of multiple meanings or multiple interpretations of a text. Another forerunner is the tendency toward co-relationship among the interpretive methodologies of Scripture, and among the human science



disciplines.

### **3.2.1 Multiple Meanings and Multiple Interpretations of a Text**

During the last three decades one of the outstanding characteristics of New Testament interpretation is the openness to changing meaning or interpretation. The primary causative factor in this movement is the recognition of the nature of language. “Language is never autonomous and context-free” (Walhout 1985:43). Combrink (1984:26-33), in his article dealing with the problem of whether a text has only one legitimate meaning, or no meaning at all, asserts that the functionality of metaphor as well as polysemy and ambiguity in biblical language points to the interpretive value of polyvalency. With the insights of Eco’s “watergate model,” Combrink also shows that, by applying the various codes and subcodes, the actualization of the textual expression as the content of the text implies that “the assigning of meaning to a text always involves an extratextual or extensional operation” (:32). According to Combrink (:30), there inevitably remains the possibility of multiple interpretation due to the interpreting and applying of the text in a concrete situation, although it must be noted that the text as a stable and determinate structure has constraints as valid determiners of the sense.

The second cause is the development of reader-oriented approaches (cf. Combrink 1988). According to the reader-oriented approach, thought-systems evoked by a text are reorganized through the reading process, during which the reader’s imagination, perceptions, and capacity are utilized. In this way, the interaction between text and reader produces the meaning of the text (Iser 1974:275; 1980:107-108; Lategan 1984:11; McKnight 1985:133-134). There are possibilities of multiple meanings or interpretations in the diverse and complicated situations and contexts of contemporary readers.

The third cause is the recognition of the multi-dimensional nature of textual communication. A New Testament scholar in the last decades of the twentieth century was confronted with innumerable methodologies and approaches to choose from in dealing with the text. These included historical criticism, literary criticism, ideological criticism, social scientific criticism, rhetorical criticism, contextual reading of the texts, reader-oriented approaches and so on. One of the reasons why the text is open to these approaches is the multi-dimensional nature of textual communication. Thus there was a growing perception that “most readings of texts

indeed take into account many aspects” (Botha 1998:52). For example, Lategan (1988:69) affirms this obligation:

The three basic features of the text are its historical, structural and theological or conceptual aspects... Attempts to integrate these aspects in a single paradigm were less successful. Neither the existence, nor the importance of other dimensions was denied by the different approaches, but an all-encompassing paradigm seems to elude exegetes.

The following two books offer some of the results of this recognition. Botha (1994) presents an exemplary work that reads Romans 13 from multiple perspectives: linguistic, literary, rhetorical, and social-scientific perspectives. Goldingay’s book (1995) is also worthy of reference. He distinguishes between a number of ways according to which Christians see the Bible: Scripture as witnessing tradition; Scripture as authoritative canon; Scripture as inspired Word; and Scripture as experienced revelation. Although the various ways applies to different genres of the biblical material respectively (narrative, Torah, prophecy, and other materials), the genres do in fact overlap in the inner nature of the material, so that the ways of interpretation also overlap (Goldingay 1995:7).

### **3.2.2 From myopic research to co-operation.**

There have been two important trends in biblical scholarship. Firstly, on the one hand there was increased specialization, the narrowing of one’s field of expertise. This trend has had a deleterious untoward side effect, the lack of communication within the guild. Secondly, on the other hand biblical scholars were willing to learn from literary critics, rhetoricians, social scientists, and so on, and to use the insights of colleagues in other disciplines to formulate new strategies for reading biblical texts. These trends have promoted an interpretative analytic to capitalize on the benefits of the latter trend and to minimize the myopia which has crept in as a result of the former trend (deSilva 1999a:33-34). Socio-rhetorical interpretation attempts to place the work of specialized interpretation within the larger picture of what avenues of investigation are possible and active within the biblical scholarship guild (Robbins 1996a:3; 1996b:2).

It must be noted that in some areas where previously it had been difficult for New Testament scholars to reach some mutual understanding, there has been a change from myopic research to co-operation during recent years. This change contributed to form the new context in which socio-rhetorical interpretation can appear. We can identify the areas with the help of Robbins (1996a:4-13) as follows: the relation of Christianity to culture; the relation of texts to society,

culture and history; and the relation of New Testament interpretation to theology.

(1) The relation of Christianity to culture: The thought that “good” Christianity separates from “bad” culture is changed into the thought that “good” Christianity creates a particular kind of culture. The challenge confronting New Testament scholars is to investigate the different kinds of local and extended cultures that are visible in the discourses of New Testament texts.

(2) The relation of texts to society, culture and history: Previously it was thought that a text creates its own world with its own words and the “referents” of a text are simply firmly held values, beliefs and convictions that an individual creates out of emotional and psychological needs and desires. Now there is the new perspective that language is an integral, constitutive and cognitive feature of human society, culture and history. The challenge is to explore the relation of texts to society, culture and history, and to understand the relation of Christianity to society, culture and history.

(3) The relation of New Testament interpretation to theology: Whereas expository theology and systematic theology ignored or avoided one another, biblical interpretation functions as a prolegomenon to a constructive theology guided by discourses of emancipating transformation.

### **3.3 ROBBINS' SOCIO-RHETORICAL INTERPRETATION**

In describing the history of biblical hermeneutics, Smit (1998:314) concludes that “we must remember to respect the other”: the otherness of time and place of biblical texts, the literary otherness, the otherness of tradition, the otherness of other readers, the otherness of a new context, and the Other [God’s Word] as transformative power. This assertion appears to be a conclusion of the recent discussion about responsible reading of biblical texts. Furthermore the search for methodological interaction of different insights, interpretations, methods, procedures from different approaches is important and required in biblical hermeneutics. Because of the proliferation of various approaches since the 1960s, Robbins decided to design an integrated approach.

The urgent call by Robbins for dialogue between those focusing on literary and rhetorical phenomena, and those concentrating on historical, social, cultural and ideological issues, must be seen against this background of fragmentation and the call by Wilder to recognize that language should not be fragmented in such a manner (Combrink 1999:19).

Robbins (1996a:1) has viewed this situation as a challenge to integrate major strategies of the

methods through a rhetorical approach that focuses on literary, social, cultural and ideological issues in texts.

### **3.3.1 Robbins' claims of socio-rhetorical interpretation**

The claims made by the socio-rhetorical interpretation can be summarized mainly by the help of Combrink's formation (1999:19-26) as follows:

(1) Socio-rhetorical interpretation claims to be an interpretive program moving toward a broad-based interpretive analytics, which integrates the diverse methods and approaches to the New Testament into a multidimensional method that identifies various textures, and which invite them to enact integrated interdisciplinary analysis and interpretation (Robbins 1996a:13; Kloppenborg 2003:64). At the same time, socio-rhetorical interpretation claims to explore the New Testament as religious discourse which is to be seen as part of a larger field of power and practice in which different paradigms are operative (Combrink 1999:19).

(2) Its presuppositions are that words themselves work in complex ways to communicate meanings, and that meanings themselves have their meanings by their relation to other meanings. The interpreter thus should be aware of the complexity and the full scope of potentialities of a text when deciding to concentrate on specific dimensions of the text, while being fully aware of their social location and personal interests (Robbins 1996b:4).

(3) It challenges the interpreters to widen the intertextual boundaries to include the Mediterranean world, to widen the social and cultural boundaries to include customs, behaviors, and attitudes of people, and to widen the ideological boundaries to include ideologies of authors, auditors, and consumers (readers or interpreters) (Gowler 1994:34; Robbins 1996a:24ff., 41; Kloppenborg 2003:66).

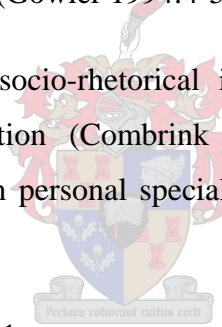
(4) Its goal is to "enable interpreters to have an overall view of life and of the language that we use and to explore a text in a systematic, broad manner that leads to a rich environment of interpretation and dialogue" (Combrink 1999:20). Another goal is to bring different disciplines into dialogue with one another on an equal basis by creating space around and among areas of specialty normally functioning in a strictly disciplinary manner (Robbins 1996a:42).

(5) The metaphors of socio-rhetorical interpretation show its distinctive features. The

metaphor of boundaries shows that “texts are in the world and of it” (Robbins 1996a:22), and thus that the interchange between text and world is almost all-pervasive in this interpretation (Combrink 1999:21). Its metaphor of tapestry can be looked at from different angles bringing multiple textures of the text into view (Robbins 1996a:18-19; cf. Tyler 1987:35). The metaphors of fabric and weaving evoke the relation between language and society, and thus support one of socio-rhetorical interpretation’s primary goals: a renovated understanding of both the New Testament as text and Christianity as a movement and an enduring culture (Dean 1998:90).

(6) The choice of terms of socio-rhetorical interpretation reveals that it is an interactionist approach over against exclusivistic approaches (Combrink 1999:24). The term, “rhetorical” points to the interrelation of communication, theology, philosophy, and the social sciences. The prefix “socio-” points out the interrelation of cultural discourse, social contexts and sociological and anthropological theory (Robbins 1998a:6) and the interaction among similar and different individuals and groups (Gowler 1994:4-5).

(7) Other remarkable features of socio-rhetorical interpretation are its adaptability and development in periods of transition (Combrink 1999:25; Gowler 1994:13), and its accommodative ability to one’s own personal special interest (Combrink 1999:26; Robbins 1996b:6).



### **3.3.2 Robbins’ five textures**

A sketch of the development of Robbins’ socio-rhetorical interpretation can be found in the articles of Gowler (1994) and Robbins (1992:xix-xliv; 1999; 2003a). In 1996, Robbins produced two book-length presentation of socio-rhetorical interpretation, *The tapestry of early Christian discourse* and *Exploring the textures of texts*. In the presentation Robbins codifies contexts for reading under five categories: inner texture, intertexture, social and cultural texture, ideological texture, and sacred texture. Within each of these, one will find recognizable aspects of other exegetical disciplines. The poetry of the method is in the integration and dialogue created between these approaches

#### **3.3.2.1 Inner texture**

Inner texture leads the reader into areas regularly associated with literary and rhetorical analysis. Robbins utilizes modern literary critical tools as well as traditional rhetorical

categories. It is extremely important to work with texts on this level since it introduces the reader to the world within the text. Robbins identifies five kinds of inner texture that can be discovered by utilizing rhetorical resources (Robbins 1996a:44-95; 1996b:7-39). The spectrum covered by inner texture is identified as follows.

Five Kinds of Inner Texture ( <i>Reference Books</i> )	Examples/Kinds of Each Inner Texture
Repetitive-progressive Texture ( <i>Tannehill 1975; Tribble 1978, 1984; Alter 1981</i> )	Sequences (progressions) of words or phrases
Opening-middle-closing Texture ( <i>Peterson 1978, 1980; Smith 1991; Kennedy 1984</i> )	Repetitive-progressive patterns creating a tensive opening, middle and closing for the unit.
Narrational Texture ( <i>Rhoads &amp; Michie 1982; Culpepper 1983; Staley 1988</i> )	Narrative voice, Narrating voice, Narrator voice
Argumentative Texture ( <i>Burke 1931; Robbins 1984; Mack &amp; Robbins 1989</i> )	Logical progression, Qualitative progression
Sensory-aesthetic Texture ( <i>Wilder 1956, 1964; Via 1967; Crossan 1973, 1976, 1979, 1980; Tannehill 1975</i> )	Emotion-fused thought, Self-expression speech, Purposeful action

### 3.3.2.2 Intertexture

Intertexture (Robbins 1996a:95-143; 1996b:40-70) asks the interpreter to look for other “texts” which are at work in the primary text. The interpreter is called, in this enterprise, not to limit herself or himself to Hebrew Scriptural texts, but to explore the full range of Jewish and Greco-Roman texts which might be in dialogue with the passage or book under investigation. The spectrum covered by intertexture is identified as follows.

Four Kinds of Intertexture ( <i>Reference Books</i> )	Examples/Kinds of Each Intertexture
Oral-scribal Intertexture ( <i>O'Day 1990; Hays 1989</i> )	Recitation, Recontextualization, Reconfiguration, Narrative amplification, Thematic elaboration
Cultural Intertexture ( <i>Robbins 1984; Mack 1988; Mack &amp; Robbins 1989</i> )	Reference, Allusion, Echo
Social Intertexture ( <i>Theissen 1982</i> )	Social role, Social institution, Social code, Social relationship
Historical Intertexture ( <i>Martyn 1968</i> )	Multiplicity of data, Nature of data

Here the focus is on the relation of the verbal signs inside the text to verbal signs in other texts. In addition, the interpreter compares the evoked world represented in the text, with that represented by other texts. This means that cultural, social and historical phenomena are also in texts, and that the intertextual interpreter perceives them to be present in a “textualized” form – that is, in an ordered, patterned and structured form related to language.

### 3.3.2.3 Social and cultural texture

Social and cultural texture (Robbins 1996a:144-191; 1996b:71-94) calls the investigator to focus on the social world of the readers of a particular text and how that text locates them in, and moves them to respond to that world. Here various appropriate social and anthropological



theories are utilized to elucidate these aspects in the texts. Robbins (1996a:147, 159, 167) distinguishes between specific social topics in religious literature, common social and cultural topics, and final social and cultural categories. The spectrum covered by social and cultural texture is identified as follows.

Three Kinds of Social & Cultural Texture (Reference Books)	Examples/Kinds of Each Social & Cultural Texture
Specific social topics (Wilson 1969, 1973; Wilde 1974, 1978; Elliott 1981; Jewett 1986; Esler 1987)	Wilson's typology of religious group (Wilson 1973): Conversionist, Revolutionist, Introversionist, Gnostic-manipulationist, Thaumaturgic, Reformist, Utopian
Common social and cultural topics (Malina 1981, 1986; Elliot 1986; Neyrey 1991; Scott 1989; Gowler 1991; Stowers 1991; Braun 1995)	Honor culture, Dyadic personality and contract, Challenge-response culture, Agriculturally-based economic exchange systems, Peasant, Limited goods, Purity codes
Final cultural categories (Mack 1988, 1993; Robbins 1993; Mack & Robbins 1989)	Right, Lawful, Expedient, Honorable, Pleasant, Possible, Holy Robbins' typology of culture (Robbins 1993, 1994a, 1994b): Dominant culture, Sub-culture, Counter-culture, Contra-culture, Liminal culture

### 3.3.2.4 Ideological texture

Ideological texture (Robbins 1996a:192-236; 1996b:95-119) asks the interpreter first to look at his or her own convictions and commitments concerning the text and the world. It is imperative for the interpreter to conduct such self-examination in order to understand what he or she brings to the text and how the ideology operates in limiting and guiding what reading will be possible for the interpreter. Second, the interpreter is challenged to uncover the ideology of the author. This calls the interpreter to read the author as shaping reality rather than merely mirroring reality, and to inquire into the interests which motivate and effects which follow such shaping (deSilva 1999a:37). Robbins (1996a:193) suggests that in terms of religious documents "the spectrum of ideology for socio-rhetorical interpretation occurs in special locations." The spectrum covered by ideological texture is identified as follows.

Four Kinds of Ideological Texture (Reference Books)	Examples/Kinds of Each Ideological Texture
Individuals and groups (Schüssler Fiorenza 1983, 1992; Martin 1989)	Presuppositions, Interests, Commitments, Desires, Privileges, Constraints, etc.
Intellectual discourse (Moore 1989, 1992, 1994; Anderson & Moore 1992)	Historical-critical discourse, Social-scientific criticism, History-of-religions discourse, New historical discourse, Postmodern deconstructive discourse, etc.
Authoritative traditions of interpretation (Schüssler Fiorenza 1985, 1987; Smith 1990; Wordelman 1994)	Dominant tradition, Protestantism or Catholicism, Orientalism, etc.
Texts (Elliot 1990; Castelli 1991)	Power, Interest, Ideology of the text Foucault's guidelines for analyzing power relation in a text (Castelli 1991): System of differentiations, Types of objectives, Means, Forms of institutionalization of power, Degree of rationalization of power



### 3.3.2.5 Sacred texture

Sacred texture (Robbins 1999b:120-131) focuses the investigator's attention on the discourse about God and the sacred in a text. In socio-rhetorical interpretation the meanings and meaning-effects of sacred texture are revealed through the study of the other texture. When the investigator works with the nature of language itself in a text, with relation of a text to other texts, and with the material, social, cultural, and ideological nature of life, a thick description of the sacred texture of a text emerges. This texture includes aspects concerning deity, holy persons, spirit beings, divine history, human redemption, human commitment, religious community, and ethics.

### 3.3.3 Robbins' rhetorlect in early Christian discourse

By 1996, Robbins began to identify significantly different textures for different kinds of early Christian discourse. While the rhetorical discourses of classical Greece are distinguished into three modes: judicial, deliberative, and epideictic, the rhetorical discourses of the New Testament can be differentiated into six modes: wisdom, prophetic, miracle, precreation, priestly, and apocalyptic.<sup>12</sup> While the three classical modes of rhetoric emerged from the courtrooms, political assemblies, and civil ceremonies in the Greek city states, the six Christian modes of rhetoric emerged from activities of various groups of first century Messianites throughout a region extending from the eastern Mediterranean to Rome (Robbins 1996c:353). The early Christian writers, using the literary modes of biographical historiography, epistle, and apocalypse in the New Testament, intertwined and reconfigured the six discourses.

Robbins describes the six kinds of rhetorical discourse in the New Testament as "rhetorlects." "Rhetorlect" can be seen as an abbreviation of "rhetorical dialect." As sociolect is a language variety based on a social grouping, "a rhetorlect is a form of language variety of discourse identifiable on the basis of a distinctive configuration of themes, topics, reasonings, and argumentations" (Robbins 1996c:356). These rhetorlects intertwine with one another in different ways in different writings in the New Testament, and then each writing has its own particular centripetal-centrifugal rhetorical movement and interaction by the blending of rhetorlects. The result is a powerful inductive-deductive-abductive rhetorical

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<sup>12</sup> The names have been changed from wisdom, opposition, miracle, cosmic, death-resurrection (suffering-death), and apocalyptic to the names in current research (Robbins 1996c:353; 2002:30; 2003a:22n.98).

environment of argumentation (Robbins 2002:63).

### 3.3.4 Summary and Evaluation

Generally we can conclude that the socio-rhetorical interpretation of Robbins allows for a very comprehensive understanding of texts because it deals with the text on many levels and with various approaches to the text. Furthermore, it is aimed at promoting interdisciplinary cooperation, and in this regard this model indeed shows much promise. The contribution and merit of Robbins' model are substantial, and have been enumerated above, especially in the section of "the claims of socio-rhetorical interpretation" (3.3.1). But in his approach there are some points that require criticism, or that must be carefully considered for further use.

Botha (1998:59) points out the ambiguity of the notion of "text" in Robbins' description. Robbins describes "text" as a fixed entity, and also as what is being brought to and by the text, especially in the area of ideology.

Botha also criticizes the way in which Robbins makes allowance for social and cultural issues. "Are these matters merely aspects which like some others one has to reckon with at a certain stage, or are these aspects central to the reading of ancient texts?" (:59). This lack of clarity seems to lead to the ambiguity of the criteria for distinguishing between intertexture, and social and cultural texture, which are not the same in his two main books. In *The Tapestry of Early Christian Discourse* (1996a:30-36), intertexture concerns the mimetic environment of the verbal signs in the text that explicitly evoke verbal signs in other texts, whereas social and cultural texture concerns the mimetic environment of the action and speech of the narrator and the characters that evoke the represented world. But in *Exploring the Texture of Texts* (1996b:3-4), intertexture concerns a text's configuration of the phenomena that lie outside the text, whereas social and cultural texture concerns the capacities of the text to support social reform, withdrawal, or opposition and to evoke cultural perceptions of dominance, subordination, difference, or exclusion. The distinction between these two textures in *Exploring the Texture of Texts* seems to be better. As interpreters explore the intertexture of a text, they are continually looking at how phenomena outside the text are being textured into the text. But analysis and interpretation of the social and cultural texture of a text explores the range of social orientation and location in the discourse, and the manner in which it relates these orientations and locations to one another.

According to Culpepper (1998:75) whereas in other areas Robbins outlines an analytical

process, in the area of social and cultural texture he does not provide the analytical process that would enable social and cultural systems and identifications to shed new light on texts. The objective of social and cultural textural analysis thus seems to label or classify the texts by the categories of a particular model. The analysis of social and cultural texture needs to be complemented with an analytical process that effectively leads the interpreter to fresh insights into aspects of the text.

Another issue raised by Culpepper (1998:76) is the minimal guidance regarding the categories, construction, or functions of the theology of New Testament texts. In response, both Robbins (1998b:106) and Newby (1998:100) affirm that socio-rhetorical interpretation is a propaedeutic to a new theology. But if we use the analysis of sacred texture more positively we can build a Christian theology that is truly incarnate. Additional to the analysis and interpretation of other textures, sacred texture's analysis allows Christian theology to be rooted in the realities of living in the world (Robbins 1996b:9; 1998b:106).

Whereas Robbins' model results in quite a comprehensive reading of a particular passage, the various strategies followed need to be related to each other (Botha 1998:59). Furthermore, there is no programmatic correlation of the multiple textures in Robbins' method. Although it is true that Robbins offers a step toward a grand theory, his approach has to be an interpretive analytics rather than a method or theory in the usual sense (Culpepper 1998:72). We need to take the next step and to show how the method works, not just in the serial treatment of the various textures but in their correlation, and in their critical dialogue with one another. Combrink (2002:117) who researches the challenges and opportunities of a socio-rhetorical commentary suggests that the interpreter should have his own rhetorical goals clear in mind for a comprehensive reading.

Although Robbins (1996b:6) stresses the accommodative ability of socio-rhetorical interpretation to one's own personal special interest, we still have the impression that this model is so complicated that it would be very difficult to utilize the model for every single text. However, if an interpreter analyses a text with a particular aim in mind or focuses on a specific issue, this approach would result in an extremely comprehensive understanding of the text and the various aspects pertaining to the particular issue being pursued (Botha 1998:59). Combrink (2002:117) again suggests an articulation of the aspects that are relevant to the argumentation and rhetorical thrust of a text.

Despite the criticisms of socio-rhetorical approach, it is an integrated method for dealing with scriptural texts, and it helps us to come to grips with the communication and strategies of ancient documents. And through this struggle some important aspects which so far have not received adequate attention, and the relationships between various aspects that have been equally neglected, will now receive some attention. Combrink (2002) and Watson (2002b) have probed the implication of using a socio-rhetorical hermeneutics to guide the writing of commentary on biblical texts.

### **3.4 A RECONFIGURED SOCIO-RHETORICAL INTERPRETATION FOR A PAULINE DISCOURSE**

Although socio-rhetorical interpretation is not without some problems as mentioned in previous section, and no single practitioner is expected to perform this approach entirely, the interpreter may arrive at a more richly textured interpretation by taking precautions against the method's weaknesses. A reconfigured socio-rhetorical methodology for a more proper reading of 2 Cor 10-13 will be presented in this section. Each analysis of the textures will be controlled to achieve a richer, more responsible, and more coherent interpretation of our text. The methodology also will be accommodated to the concerns of this dissertation, for example, the identification of the type and purpose of this discourse of Paul. For the methodology of this dissertation four basic arenas of texture will be researched: (1) internal structure; (2) intertexture; (3) social, cultural and ideological texture; and (4) sacred texture.

#### **3.4.1 Internal Structure of a Text: Rhetorical Analysis**

The arena of internal structure concerns the identification of signs that the separate units of argumentation function together to create a single argument. A linear and cumulative progression of thought is a general feature to look for in any unit of argumentation. Such progression is essential to an effective argument, especially in oral contexts where an audience can only judge the cogency of any point in light of what was said immediately before it. Though essential to oral argumentation, a linear and cumulative progression of thought should also prove effective in giving structure and cohesion to an argument in a text.

There is no reason to doubt that Paul structured the arguments in his letters just as he would have in an oral address. After all, Paul and his readers lived in a predominantly oral culture, where people read texts aloud even in private, and many of the texts were scribal records of oral traditions (Ong 1982:65-75). It is not only probable that Paul composed his letters with

the expectation that they would be read aloud, he probably dictated the letters, as was the common practice of the day. This means that the production of a letter involved an oral performance. It is also likely that Paul was familiar with rhetorical theory as it was taught in schools of the day—theory formulated to teach students how to argue persuasively in oral settings. He would have known the different ways rhetoricians structured their arguments, either as a recipient of a rhetorical education or as a participant in public gatherings where people heard rhetorically trained speakers (Martin 1991:325; Neyrey 2003).

As a writer, Paul who has oral performance in mind, may structure the argumentation in a written text either simply or elaborately, depending on rhetorical training, experience, context, and many other factors. Therefore the internal structure in Paul's speech must be elucidated. To achieve this, a rhetorical analysis has to be proceeded. The subjects of its research include the rhetorical unit, the rhetorical situation, the rhetorical invention, style and arrangement, the rhetorical genre and the rhetorical stasis.

### **3.4.1.1 Rhetorical unit**

Analysis of any section of argumentation should identify its rhetorical unity, that is a line of thought that runs throughout the section. Kennedy (1984) and Watson (1988) emphasize the literary characteristic of the rhetorical unit as consisting of beginning, middle and closing. "The unit must have a decided introduction, body, and conclusion, and may either comprise an entire work or be a part of a larger one" (Watson 1988:8). But Wuellner and Botha define the rhetorical unit as the argumentative construction. According to Wuellner (1987:455) the rhetorical unit is "an argumentative unit affecting the reader's reasoning or the reader's imagination." Botha (1994:160) asserts that the rhetorical unit should concern the argument's purpose and be either a convincing or a persuasive unit. Mack & Robbins (1989) also focus on the elaboration pattern of argumentation.

Therefore if we are to identify the rhetorical unit of texts, we must look for signs of "opening and closure," and have to direct our attention to the rhetorical elaboration pattern that has persuasive purpose.

### **3.4.1.2 Rhetorical situation**

The second necessary task for the rhetorical analysis is to investigate "the type of the situation in which the text appears to be aimed to function as appeal or argument, that is, its rhetorical

situation” (Thurén 1995:32). The rhetorical situation is defined as “a complex of persons, events, objects and relations presenting an actual or potential exigence which can be completely or partially removed if discourse, introduced into the situation, can influence audience thought or action so as to bring about positive modification of exigence” by Bitzer (1968:6). He suggests three constituents that comprise everything relevant in a rhetorical situation: the exigence, the rhetorical audience, and the constraints<sup>13</sup>. Bitzer’s theory focuses on existing situations. Situations exist independent of rhetors and rhetors can only respond to prescribed exigence and constraints.

Criticizing the dominant characteristic of the dominant existing situation in Bitzer’s model, Vatz (1973) emphasized the rhetor’s creativity in text and situation. “Rhetors choose or do not choose to make salient situations, facts, events, etc.” (Vatz 1973:160).

Pointing out Bitzer’s devaluation of the role of rhetor on the one hand, and criticizing Vatz’s construing of the rhetor as completely free to create his own exigences at will and to select his subject matter in a manner of pure arbitration on the other hand, Consigny (1974:178-179) tried to mediate between them. Consigny argues that the rhetorical act is one in which a rhetor engages in a novel and indeterminate situation and is able to disclose and manage exigences therein. How is this rhetorical act possible? Consigny’s answer is “an ‘art’ of rhetoric” that must meet two conditions, viz. the condition of integrity, and the condition of receptivity<sup>14</sup> (:180). Furthermore to meet these two conditions, Consigny (:181) proposes, the rhetoric should be construed as an art of topics. The traditional topics put the rhetor in control, not to create exigence, audience, and constraints, but to discover and manage the particularities of novel situations and formulate a means of disclosing them.

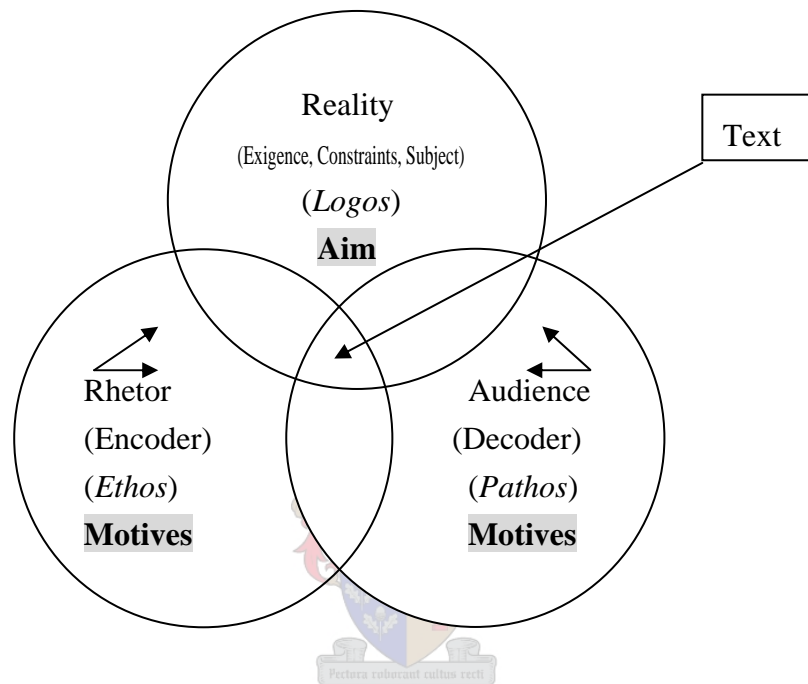
Gorrell (1997) presents a more developed model of rhetorical situation by combining the following three models in Venn diagram: the model of Kinneavy (1971) which focuses on the communication constituents of encoder, decoder, reality, and text; Aristotelian model which consists of *ethos*, *pathos*, and *logos*; and the Bitzer-Consigny model which has rhetor,

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<sup>13</sup> According to Bitzer (1968:6-8) the exigence is an imperfection marked by urgency that waits to be positively modified. The rhetorical audience consists only of those persons who are capable of being influenced by discourse and of being mediators of change. And the constraints are made up of persons, events, objects, and relations that have the power to constrain decision and action needed to modify the exigence. The constraints derive from beliefs, attitudes, documents, facts, traditions, images, interests, motives and the like.

<sup>14</sup> According to Consigny (1974:180-181) the condition of integrity demands that the rhetor provide the rhetor with a universal capacity such that he is able to disclose and manage indeterminate factors in novel situations without his action being predetermined. The condition of receptivity claims that the rhetor must remain receptive to the particularities of the individual situation in a way that he can discover relevant issues.

audience, subject, and text as the components of the rhetorical situation. Furthermore Gorrell supplements the Venn model with two fundamental terms of rhetorical situations that are identified by Kinneavy (1971:48), viz. “aim” and “motives.” According to Gorrell (1997:406) aim is the desired outcome, and the success of the discourse depends on the rhetor’s assessment of the aim which is located in reality. Motives concern “why” and come from the participants, the rhetor and audience. The presentation of Gorrell’s model of rhetorical situation is as follows:



Through the Venn diagram, the Gorrell model contributes to revealing some important points of the rhetorical situation: viz. the correspondence of the mutual interests of the rhetorical components; the role of the rhetor identifying with the audience and perceiving reality; and the role of the audience in achieving meaning through the text and determining an occasion of suitable rhetoric. The Venn diagram model is also useful in identifying causes of unsuccessful rhetoric (Gorrell 1997:403-405), and in showing how rhetoric is most effective when the components are maximally related to one another (:411).

Therefore the research of a text’s rhetorical situation includes the motive of rhetor, the motive of audience, and the aim of reality which consists of exigence, constraints and subject. The rhetorical situation becomes the basis or a premise for the argument of a text as a whole and for the individual rhetorical units in a text. The presentation of rhetorical situation is rhetorically persuasive in and of itself (Stamps 1993:210).



### 3.4.1.3 Rhetorical invention, arrangement and Style

While in general, five aspects of the practice of rhetoric were addressed: invention, arrangement, style, memory and delivery (Cic. *Inv.* 1.7.9; *De Or.* 1.31.142; *Rhet. Her.* 1.2.3; Quint. *Inst.* 3.3.1), in rhetorical analysis of written works only the first three are concerned. The careful analysis of invention, arrangement and style of the text can show how the rhetor handles the exigence (Watson 1988:14). Invention “designates the discovery of the resources for discursive persuasion latent in any given rhetorical problem” (Heath 1997:89; cf. Cic. *Inv.* 1.7.9; *Rhet. Her.* 1.2.3). The basic division of proofs used in invention is into “inartificial” and “artificial” (Arist. *Rh.* 1.2.2; Quint. *Inst.* 5.1.1). Inartificial proofs which do not need to be invented by the rhetor consist of laws, precedent decision, contracts, witness, oaths, and like. Artificial proofs which are constructed from propositions and supporting material gathered from the facts of cases includes *ethos*, *pathos*, and *logos* (Mack 1990:39; Watson 1988:14; cf. Lausberg 1998:162-203 [§§351-426]). Arrangement refers to the work of ordering and distribution of the material into an outline, paying attention to such things as the best sequence to use, or whether one should expand upon this or that point, or how best to develop a subtheme (Cic. *Inv.* 1.7.9; *Rhet. Her.* 1.2.3; Quint. *Inst.* 7.1.1-2). Style refers to the way in which one handled the material in the process of composition, that is, the fitting of the proper language to the invented matter, and the adaptation of suitable words and sentences to the matter devised (Cic. *Inv.* 1.7.9; *Rhet. Her.* 1.2.3). Basic considerations of grammar, syntax, and the selection of words with just the right denotation or connotation are treated as important matters (Mack 1990:33; Watson 1988:22).

Because the rhetor’s ideas which are being sought must be made to match the developmental stage of the train of thought of the entire speech (Lausberg 1998:120 [§261]), “this analysis should be provided with a detailed outline structured according to the elements of arrangement showing particular concern for the matter of invention” (Watson 1988:14). The speech displays its individual parts in a particularly developed form.

Advocate	Arist. <i>Rh.</i> 3.13	Arist. <i>Rh.</i> 3.13	Cic. <i>Inv.</i> 1.14	Quint. <i>Inst.</i> 3.9.1	<i>Rhet. Her.</i> 1.4
Parts of speech	1. <i>propositio</i> ( <i>propositio</i> )  2. <i>probatio</i> ( <i>probatio</i> )	1. <i>prooimion</i> ( <i>exordium</i> )  2. <i>propositio</i> 3. <i>probatio</i> 4.	1. <i>exordium</i>  2. <i>narratio</i>  3. <i>quaestio</i> = <i>argumentatio</i>	1. <i>exordium</i>  2. <i>narratio</i>  3. <i>probatio</i> 4. <i>refutatio</i>	1. <i>exordium</i>  2. <i>narratio</i>  3. <i>divisio</i>  4. <i>confirmatio</i> 5. <i>confutatio</i>

		ejpivlogo~ (peroratio)	4. peroratio	5. peroratio	6. peroratio
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The most important modes of division according to some prominent theoreticians can be presented as the above chart shows (Lausberg 1998:122-123; Wuellner 1997:60-72). Theoreticians do not agree on the number of the parts of a speech, i.e. on nuances in the division, because rhetorical arrangement in antiquity was accommodated and developed along with a variety of cultural, social and political institutional settings and traditions which changed over the centuries (Wuellner 1997:52-53).

(1) *Exordium* is the beginning of the speech and its goal is to gain the sympathy of the audience for the topic of the speech (*Rhet. ad Alex.* 29; *Cic. Inv.* 1.20; *Cic. Part. Or.* 7.28; *Quint. Inst.* 4.1.1; *Rhet. Her.* 1.4).

(2) *Propositio* is the statement of the facts to be proved in the *argumentatio* to the judge (*Arist. Rh.* 3.13 [provqesi~]; *Quint. Inst.* 4.2.1, 7, 30).

(3) *Narratio* is the detailing, in a manner intended to influence the audience in a particular direction, of what can be only soberly and briefly expressed in the *propositio* (*Cic. Inv.* 1.27; *Quint. Inst.* 4.2.31). In the context of the speech as a whole, the *narratio* is the foundation (basis) of the *argumentatio* (*Quint. Inst.* 5.pr.4).

(4) *Argumentatio* is the central and decisive part of the speech that helps to make the party's represented position plausible through several proofs (*Arist. Rh.* 3.13.4 [pivsti~]; *Cic. Inv.* 1.14, 19 [*quaestiones, confirmatio*]; *Quint. Inst.* 5.pr.5, 5.1.1). The parts of the *argumentatio* are the *probatio* (positive, demonstrating the credibility of one's own position) and *refutatio* (negative, demonstrating the invalidity of the opposing position) (*Quint. Inst.* 3.9.1).

(5) *Peroratio* is the conclusion of a speech that has two objectives: to refresh the memory and to influence the emotions (*Cic. Inv.* 1.98; *Quint. Inst.* 6.1.1; *Rhet. Her.* 2.47). In the *peroratio*, the speaker should achieve the final affect, arousing the pity and sympathy of the audience, so he/she often uses *pathos* for a strong emotional appeal.

Before finishing this section it is necessary to discuss whether rhetorical arrangement in epistles is possible accepting that Paul's discourses take the form of letters. There are three standard conventions found in the large majority of epistles: opening, body and closing. Typically, when categories of rhetorical arrangement are applied to letters, the epistolary

opening corresponds to the *exordium*, the body contains at least the *narratio* and *argumentatio*, and the closing corresponds to the *peroratio* (Reed 1993:306). But the epistolary theorists suggest that there is no inherent formal relationship between the basic theory of epistolary structure and the technical teachings about rhetorical arrangement (Stowers 1986:52; Aune 1987:203; Classen 1993:288-289; Reed 1997:182).

However, in the view of function, rather than form, some conclusions may be reached regarding the justification of using ancient rhetorical arrangement to interpret the ancient letters, including Paul's letters (Reed 1993:191; 1997:324). Regarding the rhetorical conventions found in Paul's letters, one must allow for the possibility that Paul's usage may be functionally related to the ancient rhetorical practices.

### 3.4.1.4 Rhetorical genre and rhetorical Stasis

(1) Rhetorical genres originate in social contexts where a distinctive form is developed to perform a distinctive function (Kennedy 1997:43). Aristotle suggests that the genres of rhetoric are three in number, corresponding to the three kinds of the audiences (*Rh.* 1.3.3). Aristotle's theory of three genres of rhetoric was accepted by the most of later classical rhetoricians (Cic. *De Or.* 2.10; *Rhet. Her.* 1.2; Quint. *Inst.* 2.21.23). The genres of rhetoric can be summarized as follows (cf. Tribble 1994:9; Park 1999:37).

Genre	Judicial (forensic)	Deliberative (hortatory)	Epideictic (demonstrative)
Audience	Juries	Members of assembly	Spectators
Location	Law court	Public assembly	Public ceremony
Purpose	To persuade	To persuade	To please or inspire
Focus	Justice	Expediency	Adulation/Denunciation
Time	Past	Future	Present
Emphasis	Speech	Audience	Speaker
Content	Legitimacy	Ethic and politic	Universal values
Means	Accusing/Defending	Exhorting/Dissuading	Praising/Blaming
Result	Just/Unjust	Expedient/Harmful	Honorable/Disgraceful

Although this division of rhetoric into three genres is flexible enough to encompass all possible speech topics (Quint. *Inst.* 2.21.23; 3.4.15), it must be recognized that many written discourses including epistles, combine features of deliberative, judicial, or epideictic rhetoric (Kennedy 1997:45). Speeches of each of the three genres can naturally contain elements of both the other genres, especially when the length of a speech makes digressions possible (Lausberg 1998:38-39 [§65]). Thus there are deliberative and epideictic elements in the judicial genre; judicial and epideictic elements in the deliberative genre; judicial and

deliberative elements in epideictic genre. And it is often useful to consider the dominant rhetorical genre of a work in determining the intent of the author and the effect upon the audience in the original social situation (Kennedy 1997:46).

(2) The term stasis (στασις, *status*) means “state” or “standpoint.” Braet (1987:89-90) recapitulates the definitions of stasis depending on the point of view one chooses as follows: starting point of arrangement; main issue of the argument; point of decision; and condition of imposition of sanction. The stasis is the serious matter of conflict between the parties which becomes clear following their initial round of questions and answers (Lausberg 1998:44-45 [§91]). The stasis steers the rhetorical arrangement (Braet 1987:81), because it is the point that the orator sees to be the most important for him to make, and on which the whole matter turns (Quint. *Inst.* 3.6.9, 21).

Hermagoras appears to be the first to present a systematic description of stasis<sup>15</sup>. There are four possible stases on which an argument can be based (Cic. *Inv.* 1.8.10-11.16; 2.4.12-39.115; *Rhet.Her* 1.10.18-17.27; Quint. *Inst.* 3.6). (1) Conjecture – here the issue is a matter of bare fact, and the charge itself is denied: either the event never happened, or it did not involve the person accused (Quint. *Inst.* 7.2; Cic. *Inv.* 2.8.28-29, 31). (2) Definition – here, the bare facts are admitted, but their significance is disputed, i.e., it is denied that such an act involves the particular crime charged (Quint. *Inst.* 3.6.56; 7.3; Cic. *Inv.* 2.17.53-55). (3) Quality – here, the parties agree on what was done and on how to describe it, but disagree on whether or not such an act should be punished under these circumstances; the defense argues that the action is justified by some criterion other than the bare letter of the law (Quint. *Inst.* 3.6.56; 7.4). (4) Jurisdiction – here, the legitimacy of the particular legal action is questioned (Quint. *Inst.* 3.6.56; 7.5).

The stasis of a case comes to light in the issue raised as the defendant’s respond to the charge against him (Hester 1984:226). It should be noted that although the stases are described in terms of forensic rhetoric, the same stases would be at work in deliberative or epideictic rhetoric as well (Quint. *Inst.* 3.6.1, 81; Peterson 1998a:51n). And in the same way that the rhetorical situation and argumentative genre change, the stasis itself may change as the complex arguments proceed.

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<sup>15</sup> Hermagoras’ original work has not survived, but was so influential that it could be reconstructed through the reports of later rhetoricians, principally Cicero, Quintilian and Hermogenes.

### 3.4.2 Intertexture of a Text

Just as signs refer to other signs rather than directly to things, texts refer to other texts. The artist writes or paints, not from nature but from his or her predecessors' ways of textualizing nature (Scholes 1982:145). Furthermore the writer invokes authoritative voices from various arenas of discourse to support his argument throughout a text. Among the arenas that are likely to provide the authoritative voices are the canonical texts which articulate the norms or codes that order social life and govern various aspects of human interaction, because the canonical texts of a society or community are the languages that textualize the world of shared human experience. But it is generally in oral contexts that social codes are first formulated. Furthermore the oral-scribal texts are not the only meaningful source of intertexture. Exploration of the biblical text is also enriched by exploring the followed textures: the cultural intertexture, i.e. the allusion to or echoes of cultural phenomena; the social intertexture, i.e. the use of or reference to various forms of social knowledge; and historical texture, i.e. the references or allusions to the fabric of historical events and data.

For example, Paul often seems to use language of self-description from as many as three different cultural arenas: the Old Testament, early Christian tradition, and the discourse of itinerant Hellenistic moralists of the day. Through studying the intertexture we become aware of how Paul interprets his call and mission through the interplay of voices from different cultural arenas (Sisson 1994:39). The interplay of the diverse voices also reveals information about Paul's relation to his Jewish heritage, early Christian tradition, and the broader Greco-Roman culture, in which he and the communities he served were a part. Thus the study of intertexture also becomes preparatory knowledge for the study of cultural, social and ideological texture.

This study of intertexture also includes the research of rhetorolects in the letter of Paul, namely analyzing, exhibiting and interpreting the manner in which Paul reconfigured biblical, Jewish and Greco-Roman modes of discourse into his own, furthermore the Christian's own, distinctive, dynamic, and multivalent modes of discourse. In the context that the civil locations of courtroom, political assembly, and civil ceremony would rather threaten than protect their lives and belief, early Christians created discourses that "features the social, cultural, ideological, and religious locations of the overall context of intersubjective bodies, households, villages, cities, kingdoms, and empires in which they lived and which they imagined" (Robbins 2004a:10). These alternative modes of believing and reasoning nurtured,

strengthened, and sustained them in the world and these social locations “functioned in inductive–deductive–abductive ways that informed the theological and Christological discourse they used to negotiate their social, cultural, and ideological relationships in the Mediterranean world” (Robbins 2004a:12).

The research of rhetorolects in Paul’s letter can be placed at various textures. If the research focuses on argumentative characteristic of the rhetorolects, it can belong to the inner texture (the internal structure) (cf. Robbins 2002). If the research focuses on the social, cultural and religious locations which the rhetorolects create, it can belong to social, cultural, and ideological texture (cf. Robbins 2004a:7). If the research focuses on the features, the space of blending, and the topics of each rhetorolect, it can belong to the sacred texture (Robbins 2003a:31-34). If the research focuses on the issue of their conventional forms to create Christians’ distinctive and alternative thinking, reasoning and believing which begin to appear when the research expands its area of focus to the entire New Testament, it will move beyond the five textures (cf. Robbins 2004a:2-3). However, if the research focuses on the reconfiguration of multiple forms of proceeding and contemporary discourse by interweaving pictorial narrative with argumentative assertions in ways that created distinctive social, cultural, ideological, and religious modes of understanding and belief in the Mediterranean world, it belongs to the intertexture (cf. Robbins 2004a:2; Watson 2002c).

### 3.4.2.1 Oral-scribal intertexture

Oral-scribal intertexture involves a text’s use of any other text outside of itself. There are five basic ways in which a text uses language that exists in another text: recitation, recontextualization, reconfiguration, narrative amplification, and thematic elaboration.

- Recitation<sup>16</sup> is the transmission of speech or narrative or both, either from oral or written tradition, in the exact words in which the person has received the speech or narrative, or in different words (Robbins 1996a:103; 1996b:41). Ancient testimony in Mediterranean culture was considered authoritative because the culture held anything ancient in high esteem. Thus recitation from ancient oral or scribal texts served to embellish the rationale of an argument by supplying an authoritative confirmation.

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<sup>16</sup> There are many kinds of recitation: (a) replication of exact words of another written text; (b) replication of exact words with one or more differences; (c) omission of words in such a manner that the word-string has the force of a proverb, maxim, or authoritative judgment; (d) recitation of a saying using words different from the authoritative source; (e) recitation that uses some of the narrative words in the biblical text plus a saying from the text; (f) recitation of a narrative in substantially one’s own words; (g) and recitation that summarizes a span of text that includes various episodes. The kind of recitation reveals important socio-rhetorical information about its discourse (Robbins 1996a:106).



- Recontextualization presents wording from biblical texts without explicit statement or implication that the words stand written anywhere else (Robbins 1996a:107; 1996b:48). This may occur either in narration or in attributed speech. It is possible, of course, to have an explicit recitation that has been recontextualized by virtue of its placement, attribution, or rewording.
- Reconfiguration is recounting a situation in a manner that makes the later event new in relation to a previous event (Robbins 1996a:107; 1996b:50). Because the new event is similar to a previous event, the new event replaces or outshines the previous event, making the previous event a foreshadowing of the more recent one.
- Narrative amplification is the enlargement of a brief narrative into an expanded form (Robbins 1996b:51). As the narration is expanded, one or more saying, in abbreviated or expanded form, may be incorporated into it. The expansion may, then, create an expanded *chreia* that contains extended narration and one or more sayings, including a saying containing a multiple number of clauses. Often the expansion is achieved by integrating other texts that are recited, recontextualized, or reconfigured.
- Thematic elaboration is not simply an expansion or amplification of a narrative. Rather, a theme or issue emerges in the form of a thesis or *chreia* near the beginning of a unit, and meanings and meaning effects of this theme or issue unfold through argumentation as the unit progresses (Robbins 1996b:52). The major argumentative devices for elaborating the theme or issue are rationale, argument from the opposite, analogy, example, embellishment, confirmation, encomium, and authoritative testimony. An elaboration incorporates such a wide range of resources from textual, social, and cultural traditions that ancient rhetoricians considered an elaboration to be a complete argument.

### 3.4.2.2 Historical intertexture

Historical intertexture concerns the events that have occurred at specific times in specific locations (Robbins 1996a:118; 1996b:63). A piece of historical intertexture may be the only such reference to an historical event, or may be one of many which are either dependent or independent from one another. Its trustworthiness as an accurate description of a historical event depends upon the nature of the data and the support it has in other sources.

### 3.4.2.3 Social intertexture

Social intertexture refers to the use, reference, or representation of various forms of social knowledge (Robbins 1996b:62). Social knowledge is information gained by every person in a given region through day to day interaction with other people of that region. It includes information about social roles (soldier, slave, etc.) or social identity (Greek, Roman, Jews, etc.), institutions (empire, synagogue, household, etc.), codes (honour, hospitality, etc.), and relationships (patron, friend, kin, etc.).

### 3.4.2.4 Cultural intertexture



Cultural intertexture concerns the insider's cultural knowledge that is known only by people within a particular culture or by people who have learned about the culture through some kind of interaction with it. Cultural knowledge includes the values, scripts, codes and systems of a culture (Robbins 1996b:58). Thus cultural intertexture concerns symbolic worlds that particular communities of discourse nurture with special nuances and emphases. The special challenge to analysis of the cultural intertexture of Paul's letter lies in the interaction among Jewish and Greco-Roman topics, codes and generic conceptions in Paul's discourse (Robbins 1996a:115).

Cultural intertexture appears in a text either through reference or allusion and echo (Robbins 1996b:58, 60). Reference is a word or a phrase that points to a personage or tradition known to people on the basis of tradition. Allusion is a statement that presupposes a tradition that exists in textual form, but the text being interpreted is not attempting to recite the text. With allusion, the text interacts with phrases, concepts, and traditions that are cultural possessions that anyone who knows this culture may use. Echo is a word or phrase that evokes, or potentially evokes, a concept from cultural tradition. In other words, echo does not contain either a word or phrase that is indisputably from one particular cultural tradition only. Echo is subtle and indirect. One person may hear it while another does not, and the speaker may or may not have directly intended the echo to be there. The result is that interpreters regularly will debate the presence or absence of a particular echo in the text under consideration.

### **3.4.2.5 Rhetorolect**

Socio-rhetorical interpretation stimulates the interpreter to understand the rhetorical process at work in first century Christianity because it underlines the nature of early Christian discourse as consisting of six different kinds of rhetorolect: wisdom, prophetic, miracle, precreation, priestly, and apocalyptic discourses. It is presupposed that early Christians may have been primarily at home in certain of these rhetorolects, or they may have been able to integrate various rhetorolects in their own rhetorolect (Combrink 2002:111). By their own rhetorolect, early Christians are able to think and speak beyond their local context (Robbins 2004a:11).

The different rhetorolects respectively have special forms of reasoning that presupposes certain major and minor premises supported by rationales, clarified by contraries and further elaborated by analogies and examples (Robbins 2002:30).

(1) Wisdom rhetorolect deals with the relation of human to God, the relation of the created

world to God, and the relation of humans to one another. Its primary rule is that God functions as heavenly Father over his children who are to produce goodness and righteousness through God's wisdom (Robbins 2002:31).

(2) Prophetic rhetorlect places the focus on special people or groups called by God to take leadership in the establishing of righteousness within the human realm on earth. Its primary rule is that God as heavenly King has chosen people to be responsible for righteousness, and that He will bless them if they fulfil their calling (Robbins 2002:44).

(3) Miracle rhetorlect puts human illness and personal crisis in the position of major topics. The major rule is that all things are possible with God. The result is that God as heavenly healer heals malfunctioning bodies of individual people, and restores communities of people to relationship of well-being among one another (Robbins 2002:37-38).

(4) Precreation rhetorlect focuses on the redemptive effect for humans and cosmos of Christ's relation to God prior to creation. Whereas in the rules reference is made to actions of God as heavenly Emperor Father, the cases focus on the attributes and actions of Christ, and the result is what God is doing for human through Christ (Robbins 2002:59-60).

(5) Priestly rhetorlect focuses on the topics of rejection, abuse, and/or death as the result of actions by fellow members of one's society. It features that sacrificial bodies effect beneficial exchange between God and people (Robbins 2003a:33).

(6) Apocalyptic rhetorlect has special power in its reconfiguration of all time (past, present, and future) and all space (cosmic, earthly, and or personal bodies) in terms of holy and profane, or good and evil. It features that God as heavenly emperor destructs evil and constructs a cosmic environment of perfect well-being (Robbins 2002:54; 2003a:33).

The different ways of enthymematic argumentative elaboration have the key for describing each rhetorlect on its own terms and in relationship to other rhetorlects in the early Christian discourses. Each rhetorlect has its own way of blending pictorial narration and argumentation (Robbins 2002:27).

The mapping out of a discourse is done by the identification of rhetorical topics in the text, then analysing the rationals, conditional and adversative clauses of the rhetorical topics, enabling one to do an enthymematic analysis of the argumentative texture...The challenge is now to identify the different types of discourses present in a particular text in the light of the typical features of a specific mode of discourse and the major forms of argumentation occurring in that discourse (Combrink 2002:111-112).

The major characteristic of early Christian discourse emerges from the pattern with which it created enthymematic argumentation out of pictorial narration and reasoning related to people's bodies and social places. Each rhetorolect emerges out of sensory-aesthetic experiences of the body in various social places in the world. In these experiences, people get the cognitive and conceptual abilities that interpret the social places they experience as cultural, ideological and religious spaces. Then early Christian rhetorolect blends human experiences in social place with cultural, ideological and religious space of God's cosmos, so that makes spaces of blending (Robbins 2003a:30). The following diagram shows God's function and the space of blending, the features, the goal of blending, the enthymemic specificity, the topics and the characteristics in each rhetorolect of early Christians. (cf. Robbins 1996c; 2002; 2003a; 2004b):

	God's function / Space of blending	Feature	Goal of blending	Enthymemic specificity	Topics / Characteristics
Wisdom	Heavenly Father / Bodies of people who produce goodness and righteousness	Productivity and reproductivity	To create people who produce goodness through God's light	Inductive-deductive reasoning / Supported by Analogies throughout the universe	Topics-human relationships and well- being / Major premise-general wisdom about the topics
Prophetic	Heavenly King / God's righteous kingdom on earth	Performance of righteousness on the earth according to God's will	To create a God- governing realm on earth through the prophecy by God	Abductive reasoning about God's choice and inductive- deductive reasoning about God's righteousness	Topics-God's blessing or woe, human just or unjust; Epideictic / Ally of wisdom and miracle rhetorolects
Miracle	Power of life vs. powers of death / Inter-subjective bodies of people with full social well- being	Transforming through healing and restoration	To create full social well-being among all inter- subjective bodies through God's power	Presenting arguments that imply a stasis of fact / Conditional and analogical reasoning	Topics-human affliction and crisis / Presupposing the existence of God's power to intervene in human realm
Precreation	Heavenly emperor Father / God's household giving people eternal benefits	Love as source of all things and as means to enter into God's eternal love	To guide people towards community which is formed through God's love	Abductive reasoning / Rule-Christ to God prior to creation; Case-Christ's action; Result-achievement	To heighten the Christological reasoning and to offer the fullest reasons in other rhetorolects;
Priestly	Heavenly Priest / Sacrificial bodies effecting beneficial exchange between God and people	Beneficial exchange between God and humans	To create people who make sacrifices in exchange for divine benefits	Narration form / Abductive results concerning death in its atonement mode	Topics-rejection, abuse, death / Its naming of rejection, abuse, or death as the result of actions by fellows
Apocalyptic	Heavenly emperor / Holy cosmos filled with well-being and presence of God	Destruction of evil and construction of a cosmos of perfect well-being	To call people into action and thought guided by perfect holiness	The entire story of God and the world in the past, present, and future provides the rules that govern the	Display of very detailed descriptions of being, display of places, and display of procedures to special

				case and result	people
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By the nature, rhetorolects interpenetrate one another and interact with one another, so each New Testament writing has its own particular centripetal-centrifugal rhetorical movement and interaction (Robbins 1996c:356; 2002:63). The combinations of early Christian rhetorolects and the emphases as the results of each combination can be put into the form of diagram as follows. This diagram is from Robbins (2004b).

	Wisdom	Prophetic	Miracle	Precreation	Priestly	Apocalyptic
Blended Wisdom Rhetorolect	<b>God's speech through Christ produces fruitfulness</b>	God's speech through Christ calls people to produce a righteous kingdom	God's speech through Christ miraculously produces benevolence and goodness in people's bodies	God's speech through Christ produces eternal fruit	God's speech through Christ produces sacrificial, holy fruitfulness	God's speech through Christ produces new beginnings and good endings
Blended Prophetic Rhetorolect	God and Christ call people to produce righteous fruit	<b>God and Christ call people to be a righteous kingdom</b>	God and Christ call people into miraculous, righteous bodily transformation	God and Christ call people into an eternal righteous kingdom	God and Christ call people into sacrificial, holy righteousness	God and Christ call people into new beginnings
Blended Miracle Rhetorolect	God's power in and/or through Christ produces transformed fruitfulness	God's power working in and/or through people whom God has chosen transforms others into a righteous kingdom	<b>God's power in and/or through Christ produces miraculous bodily transformation</b>	God's power in and/or through Christ produces eternal bodily transformation of believers	God's power in and/or through Christ produces holy bodily transformation of believers through sacrifice	God's power in and/or through Christ produces new bodily beginnings
Blended Precreation Rhetorolect	Christ's primordial divinity produces eternal fruit for believers	Christ's primordial divinity chooses people to be an eternal kingdom of believers	Christ's primordial divinity produces eternal bodily transformation in believers	<b>Christ's primordial divinity produces eternal life in believers</b>	Christ's primordial divinity and sacrifice produces eternal holiness in believers	Christ's primordial divinity produces eternal beginnings in believers
Blended Priestly Rhetorolect	Christ's sacrifice produces holy fruit for believers	Christ's sacrifice calls people to sacrificial action internal to a holy kingdom of believers	Christ's sacrifice produces holy bodily transformation for believers	Christ's sacrifice produces eternal holiness for believers	<b>Christ's sacrifice produces holy benefit for believers</b>	Christ's sacrifice produces holy beginnings for believers
Blended Apocalyptic Rhetorolect	Christ's initial coming produces new fruit and Christ's return will produce an abundant harvest	Christ's initial coming called people into God's kingdom in the world and Christ's return will people into Christ's kingdom	Christ's initial coming produces exorcism of demons from bodies and Christ's return will produce resurrection of bodies to eternal life	Christ's initial coming produces eternal destruction of sin and renewal of life for believers	Christ's initial coming and return produces new holy benefit for believers by his sacrificial death	<b>Christ's initial coming produces a new beginning and Christ's return will produce a new world</b>

This interactive movement throughout the verbal culture of early Christian discourse produces a continually increasing combination of cognitions, reasoning, picturings, and argumentation (Robbins 2003a:36). Then this combination creates a vibrant, interactive system that is highly adaptive to multiple contexts and cultures, and is able to address issues and topics concerning individual human bodies, households, villages, synagogues, cities, temples, kingdoms, empires, the created world, and God's uncreated realm. The ability of early Christian discourse to address both microcosmic and macrocosmic details makes Christianity to function in any culture anywhere in the world as well as in a context where it becomes the official religion of the Roman Empire. "This discourse was interactive with topics that address issues, concerns, emotions, insights, knowledge and mysteries that cover a spectrum reaching from mundane daily activities to the widest reaches of God's unknown realm of being" (Robbins 2003a:39).

### **3.4.3 Social, Cultural and Ideological Texture of a Text**

As implied in the topic of this section, social and cultural texture and ideological texture of Robbins' model will be mixed, some elements left out, and reconfigured. These changes are to provide for accommodation and the coherence of the methodology of this dissertation. In Robbins' model (1996a; 1996b), social and cultural texture covers the social world of the readers of a particular text, and demonstrates how the text locates the readers in, and moves them to respond to the world. Concerns regarding the social world of the readers would be answered in the intertexture, so the social and cultural location of the language in Paul's discourse and the type of social and cultural world the language evokes, will be in focus. According to Robbins' classification this texture includes social specific topics, common social and cultural topics, and final cultural topics. For the purpose of exploring the social and cultural location of language and the type of social and cultural world the language creates, specific social topics and final cultural categories will be analyzed. Common social and cultural topics concern the social world of the readers which would be answered in the social intertexture and cultural intertexture, so they will be excluded in this texture.

One of the main challenges of exploring Robbins' ideological texture is to look at the interpreter's own convictions. The answer to this challenge was partially given in the introduction chapter, especially in the sections on motives and delimitation. Another challenge of the ideological texture is to uncover the ideology of the text. Inasmuch as Paul believed his authority was legitimate and attempted to persuade others of it, he had an

ideology. Therefore, we will also examine the ideological texture of the text.

### **3.4.3.1 Social texture: Specific social topics**

A text with a substantive religious texture contains specific ways of talking about the world. Special social topics in the text reveal the religious responses to the world in its discourse. Wilson (1969; 1973:22-26) established the taxonomy of seven kinds of religious sects according to their responses to the world, as follows (cf. Robbins 1996a:147-150; 1996b:72-74):

(1) The conversionist response is that the world is corrupt because people are corrupt. Thus the world can be changed through the change of people. (2) The revolutionist maintains that only the destruction of the world—specifically the social order—through supernatural powers will be sufficient to save people. (3) The introversionist considers the world as irredeemably evil and salvation is to be attainable only by withdrawal from the world. (4) The Gnostic-manipulationist thinks that salvation is possible by his own means viz. particular and distinctive knowledge. (5) The thaumaturgical response focuses on the benefit of special and personal dispensations. (6) The reformist insists that the world is corrupt because its social structures are corrupt. If the structures can be changed the world will be changed and the salvation of people will be achieved. (7) The utopian response seeks to reconstruct the entire social world according to divinely given principles.

Using this topology of religious responses to the world, we can distinguish one kind of social discourse from another, and recognise the inner workings of the multiple social discourses in Paul's letters with more clarity and detail than interpreters thus far have been aware of.

### **3.4.3.2 Cultural texture: Final cultural categories**

Final cultural categories in a text show the priorities in the text's discourse among topics such as what constitutes being right, lawful, advantageous, honourable, pleasant, easy, necessary, expedient, holy, and so on. Those topics most decisively identify one's cultural location. Cultural location concerns the manner in which people present their propositions, reasons, and arguments both to themselves and to other people. According to Robbins (1996a:168-170; 1996b:86-88), these topics separate people in terms of dominant culture, subculture, counterculture, contraculture, liminal culture. Again, as we approach the text's discourse, cultural topics appear in the form of different kinds of cultural rhetoric.



(1) Dominant cultural rhetoric presents a system of attitudes, values, dispositions, and norms that speaker either presupposes or asserts. (2) Subcultural rhetoric imitates the attitudes, values, dispositions and norms of dominant cultural rhetoric. (3) Countercultural rhetoric rejects explicit characteristics of dominant or subcultural rhetoric to which it responds. (4) Contracultural rhetoric is short-lived counter-dependent deviance from dominant culture, subculture or counterculture. (5) Liminal cultural rhetoric is at the outer edge of identity.

Therefore the analysis of the form of different kinds of culture rhetoric will reveal the cultural location and orientation of the discourse. Thus it will carry implications for the kind of culture the discourse naturally nurtures among readers who take its discourse seriously.

### **3.4.3.3 Ideological texture: Symbolic orders**

The term “ideology” has been over used to include many different senses. According to Thompson (1984:3) this term is used in “two fundamentally differing ways” including a neutral conception to refer any system of thought, and to a critical conception which links the term to the process of sustaining asymmetrical relations of power. In this section the term “ideological” is related to the second conception, so to study the ideological texture is to study the capacity of dominant groups or classes to make their own sectional interests appeal to others as the universal one. In order to study the issues of power, interests and ideology of Paul’s discourse, we will use Giddens’ structuration theory as a theoretical framework.

Agency and structure are fundamental issues in the study of social life, revolving around the relationship between individuals and the social systems in which they participate. In particular, there is long-standing disagreement over the degree to which individuals manifest the capacity for agency by acting independently, or exhibit the constraints imposed by social systems. In his theory of structuration (Giddens 1976; 1979; 1982; 1984; cf. Thompson 1984; Cohen 1987; Horrell 1996), Giddens goes as far as to argue that it is a mistake to pose social systems and individual agency as separate from each other, because neither exists except in relation to the other. In this sense, there is what Giddens calls a “duality of structure,” which is to say, the structure of a system provides an individual actor with what he/she needs in order to reproduce that very structure as a result. Social structures are reproduced in and through human activity. He brings the production and reproduction of social life into the centre of concern in social theory.

Giddens’ emphasis on human activity or capability connects to the significance of power in



social theory. Power is defined as “the transformative capacity of human action” (Giddens 1976:110). Power means influence over the reproduction and transformation of the rules and resources which structure social life. Symbolic orders define and shape the social world, and a position of power implies influence over formulation and reproduction of these symbolic orders. Thus the powerful are potentially in a position to shape social life in a way which serves and legitimates their own sectional interests. Particular interests may be expressed within, and at the same time concealed by particular symbolic orders. In other words, symbolic orders may be ideological.

Horrell (1996) uses Giddens’ structuration theory as a theoretical framework for analysis of the ongoing reproduction and transformation of Pauline Christianity in Paul’s Corinthian correspondences and 1 Clement. Pauline Christianity may be understood as the embodiment of the symbolic social order (Giddens 1984:31, 34). It is a coagulation of symbols, a linguistic framework, a collection of rules and resources, which shapes the life of particular communities. This symbolic order is both the medium and the outcome of the community’s life. The symbolic order shapes the lives of the believers, yet at the same time is reproduced and transformed by members of the Christian community, predominantly by those with the power and position to do so.

Here we have significant questions. Who was in a position to reformulate the faith and thus to shape the community’s life? Whose interest does the symbolic order reflect? Giddens (1984:33) thinks that symbolic orders and associated modes of discourse are a major institutional locus of ideology. If so, is the symbolic order of Pauline Christianity ideological too? This question can be divided into two different ones: Firstly, does the symbolic order of Pauline Christianity sustain its leaders, including Paul, and legitimate their own power and position? Secondly, does it legitimate the dominant social order of Greco-Roman society, sustain the position of dominant social groups, and agree with their exploitation and domination of others?

### **3.4.4 Sacred Texture of a Text**

Sacred texture refers to the manner which a text communicates insights into the relationship between the human and the divine. The reader of Paul’s letters generally is interested in locating the ways in which the text speaks about God or talks about realms of religious life (Robbins 1996b:120). So the sacred texture of Paul’s letter has been developed in systematic

and creative ways throughout the centuries. But the most important effect of including sacred texture in socio-rhetorical interpretation is to remind the interpreter that this texture emerges through the study of the other textures. Some people deal primarily or exclusively with this last texture, resulting in a disembodiment of the sacred texture of the text from the realities of living in the world.

As an interpreter works carefully with the nature of language itself in a text, with the relation of a text to other texts, and with the material, social, cultural and ideological nature of life, a thick description of the sacred texture of a text emerges. This description is truer to the rich complexity of a sacred text than exploration that limits itself to only one texture of the text (Robbins 1996b:130).

In this sector firstly we will concern ourselves with the relationships between sacred texture (theology) and other textures, namely rhetorical texture, intertexture, and social, cultural and ideological texture. Secondly we will describe the categories that guide the reader in a programmatic search for sacred aspects of a text.

#### **3.4.4.1 Relationships of sacred texture with other textures.**

In Christian terminology the categories of sacred texture, which we will see in the following section, are referred to by names of the disciplines of theology, for example, Christology, ecclesiology, eschatology, and etc. There has been a struggle to define what exactly theology is. In Pauline theology, the struggle is compounded by the fact that scholars have been looking for two different things: the theologies of Paul's individual letters, and an ongoing synthesis of these theologies (Bassler 1993:3). This struggle is also related the coherence-contingency scheme which assumes that Paul is an interpreter of the Old Testament and Christian tradition (Beker 1991:15). In social-rhetorical interpretation, the categories of the sacred texture are investigated in a systematic manner in individual letters or discourses (Combrink 1999:24). Therefore, in the instance where theology is researched within a letter or a discourse and focuses on its contingency, the sacred texture of a text can be used for researching its theology.

Sampley (1991:6-7) says that each of Paul's letters was written to restore a theological balance which had been twisted askew by the congregation. Thus the theologies of Paul's individual letters also have become an important element of studying the letters, and many Pauline scholars who are devoted to the study of the various textures of Paul's discourse have been interested in its theology. Some remarkable examples follow:

[1] From rhetorical interpretation to theology: Cunningham (1990:5) suggests that “the goal of Christian theology is *faithful persuasion* [Cunningham’s italics]: to speak the world that theology must speak, in ways that are faithful to the God of Jesus Christ and persuasive to the world that God has always loved.” Thus the classical rhetorical tradition provides insights into the functions and effects of theological language. According to Aristotle (*Rh.* 1.2.2) “rhetoric then may be defined as the faculty of discovering the possible means of persuasion in reference to any subject whatever.” The conviction originates from the rhetor’s intentionality to persuade the audience, and all discourses have inherent persuasive effects.

Among the persuasive devices of rhetoric, enthymeme is worthy of note as the most effective device toward theology in socio-rhetorical interpretation (cf. Combrink 1999:29-30). One of characteristics of enthymeme is to leave a premise or conclusion unexpressed, so enthymemic discourse invites a context to fill out its meaning. “Readers, from their own context, may be preoccupied with looking back, with looking forward to another context, or may simply use the context embedded in the discourse as a medium for a new context” (Robbins 1998c:192). According to Robbins (:193) early Christians used social, cultural, ideological and theological enthymeme “as a fertile environment for flashes of insight, ‘suggestions’ or ‘hypotheses’ for life that introduce new social, cultural, ideological, and theological reasoning.” After analyzing the enthymemes of Luke 11:1-13, Robbins concludes that when the elaboration arrives at its conclusion, social, cultural, and ideological enthymemic reasoning moves into theological reasoning.

Through rhetorical elaboration, enthymemic reasoning configures social, cultural, and ideological topics into topics that inhabit the sacred texture of the text. These topics interweave theology and Christology in a manner that creates not only a new social, cultural, and ideological world, but also a new theological and Christological world for the reader (Robbins 1998c:214).

[2] From intertexture to theology: Beker (1986:10) suggests that Paul is a “hermeneutic theologian” rather than a systematic one. Beker thus asserts that the theology of a Pauline letter must reckon with the fact Paul’s statements and exhortations are always in fact interpretations of a body of traditions or beliefs, spoken as “a word on target” for a particular situation. If this is so, we must seek to comprehend his writings as intertextual performances. Hays (1991:246) also claims that if the specific task of “Pauline theology” is to study the hermeneutical transformations that Paul performs in appropriating elements of his symbolic universe for the situation of his readers, to pay careful attention to Paul’s intertextual performances of scripture is a key to understanding his theology.

Mitchell (1994) understands Paul's intertextual performances of the gospel as ancient techniques of rhetorical shorthand, for examples, brevity, synecdoche, and metaphor. Mitchell points out that, especially in the Corinthian correspondences, to observe how the choices Paul makes in selecting and employing intertextual performances is a key to Paul's theological and rhetorical purpose in each particular argument (:69).

[3] From social, cultural and ideological texture to theology: A theology, which is committed to proclaiming a liberating gospel, and to challenging forms of social corruption, may resonate with the social and cultural texture. The social arrangement underlying a text, the social and cultural location of its language, and the type of social and cultural world that the language evokes may offer resources for a critical and liberating theology.

Ideological texture is also related to theology. Theology is a specific type of ideology (Thurén 1995:14), which seeks to affirm the world as the arena of God's activity without merely affirming the world as it is. The ideological texture, which concerns the various symbolic orders including the issues of power, interests and ideology of a Pauline text, can be developed into the theological task of formulating a liberating gospel and into the hermeneutical task of proclaiming "the word of the cross" which is critical of every worldly configuration of power and authority (Horrell 1996:293).

#### **3.4.4.2 Categories of sacred texture.**

The categories of sacred texture include deity, holy persons, spirit beings, divine history, human redemption, human commitment, religious community, and ethics.

(1) Deity concerns God, or the divine being that exists in the background or in a position of direct action and speech in a text. This is the realm of theology par excellence—the nature of God and God's action and revelation (Robbins 1996b:120-121).

(2) Holy Person is related to One (Jesus in the Gospels) or more people who have a special relation to God or to divine powers. This area in New Testament texts includes Christology. But there are other holy persons as well, for example, priests, Pharisees, Sadducees and scribes. The interaction and comparison of these people with one other create an environment in which subtle distinctions can be made between truly authentic religious thought, behaviour, beliefs and practices that are inferior or not authentic (Robbins 1996b:121-122).

(3) Spirit Being is special divine or evil beings who have the nature of a spirit rather than corporeal human beings. The sacred texture of a text often emerges in the context of conflict between good and evil spiritual forces. The manner in which this battle is resolved sheds yet more light on the relation of human life to the divine in the text (Robbins 1996b:123).

(4) Divine History is the realm of divine power acting directly historical processes and events toward certain results. In biblical texts this is eschatology, apocalyptic, or salvation history. Eschatology views history as moving toward the end of time. Apocalyptic sees revelations from heaven as the end-time approaches, making events and procedures of the end-time known before they occur. Salvation history observes the working of God's plan through a complicated but ever-ongoing process that moves slowly toward God's goals (Robbins 1996b:123-124).

(5) Human Redemption concerns the transmission of benefit from the divine to humans as a result of events, rituals, or practices. As a result of these activities, divine power will transform human lives and take them into a higher level of existence (Robbins 1996b:125-126).

(6) Human Commitment includes a portrayal of humans who are faithful followers and supporters of people who play a special role in revealing the ways of God to humans. This is the response of humans to divine activity at the level of their practices (Robbins 1996b:126).

(7) Religious Community shows the aspect of the formation and nurturing of religious community. Human commitment is not only an individual matter but also a matter of participating with other people in activities that nurture and fulfil commitment to divine activity. This category concerns the relation of the community to God, the relation of members of the community one another and the commitment of people in the community to people outside it (Robbins 1996b:127-128).

(8) Ethics concerns the responsibility of humans to think and act in special ways in both ordinary and extraordinary circumstances. When addressed in the context of religious commitment, the special ways of thinking and acting are motivated by commitment to God (Robbins 1996b:129).

### **3.5 CONCLUSION AND SOME REMARKS FOR THE NEXT CHAPTER**

In the first part of this chapter, we have researched the background of and the content of the socio-rhetorical interpretation of Robbins. Although his method provides a very comprehensive understanding of a text, promotes interdisciplinary cooperation, and shows much promise as an interpretive program moving toward a broad-based interpretive analysis, there are some weaknesses to be taken into account in its future use. As mentioned in the section on the evaluation of socio-rhetorical interpretation (3.3.4), a clearer and more ready distinction between intertexture and social and cultural texture is required; the more analytical process of social and cultural texture, the more positively useful the sacred texture will be in relation to theology, and to the programmatic correlation of the multiple textures with one another. Fortunately Robbins' interpretation opens itself to adaptability and development.

In the second part of this chapter, we have tried to build a reconfigured socio-rhetorical interpretation, taking precautions not only against its weaknesses, but also by accommodating the method of approach to the concerns of this dissertation, being for example, a richer and more coherent interpretation of a Paul's discourse and the identification of its type and purpose. To conclude this chapter, we will firstly view the characteristics of our methodology as the result of supplementing the weaknesses of Robbins' interpretation. Secondly we will elucidate how our methodology is planned to answer the problem and purpose of this dissertation.

[1] Our methodology is reconfigured to answer the weaknesses of Robbins' method and to achieve a richer, more coherent interpretation of our text.

(1) In our methodology the distinction of intertexture with social and cultural texture is clear and straightforward in practical work: a text's configuration of the phenomena that lie outside the text belongs to intertexture, and the capacity of the text belongs to social and cultural texture. So, for example, the common social and cultural topics, which belong to social and cultural texture in Robbins' methodology, are treated as part of intertexture in our methodology. (2) For a more analytic and comprehensive process of social and cultural texture, social, cultural and ideological texture are mixed, erased of some elements, and rearranged. The first step in the process is to map out the social location of the text (6.2). The next is to explore the cultural location of the text (6.3). The final step is to investigate the shaping of the community life of the text from the perspective of ideological texture (6.4). (3) It is possible to do research on theology in individual letters or discourses by a more positive use of their sacred texture. (4) In this methodology the programmatic correlation of multiple

textures is controlled by the special interest of this dissertation.

[2] Our methodology is designed to answer the problems and aims of this dissertation as mentioned in chapter 1. What is the type or purpose of 2 Cor 10-13, self-defence or edification? What is its meaning in first century Greco-Roman world? What is its location? How does it function for the Corinthians' edification which is also a hypothesis in this dissertation?

(1) The arena of internal structure will focus on identifying the type and purpose of Paul's discourse and carry out the rhetorical exegesis. (2) The arena of intertexture will identify the configuration of the first century Greco-Roman world in Paul's letter. (3) The arena of social, cultural and ideological texture will classify the location of Paul's discourse and define the social, cultural and ideological world which Paul's discourse evokes. (4) The arena of sacred texture will identify the theology of Paul's discourse and show its function in edifying the Corinthians as individuals or as a community. It is also in this arena that all results from study of other textures will be collected and arranged in a systematic manner, so that the potential of Paul's discourse to transform modern readers will be assessed.

Our conclusion from the survey of the history of interpretation of Corinthians (Chapter 2) is that when each approach is used on its own the result is too limited; we thus need a more comprehensive approach. In this chapter we have ascertained that socio-rhetorical interpretation could meet the requirements to a certain extent; we have therefore reconfigured it for a more valid and more coherent interpretation of Paul's discourse on the one hand, and for the aims and objects of this dissertation on the other hand.

In following chapters the full-dress analyses of each texture of 2 Cor 10-13 will be discussed. We will apply our reconfigured methodology to the discourse of 2 Cor 10-13 in order to solve the problems posed by this dissertation, and satisfy its aims. The next chapter will be devoted to the analysis of the internal structure of 2 Cor 10-13, namely its rhetorical analysis.



## CHAPTER 4

# THE INTERNAL STRUCTURE OF THE PAULINE DISCOURSE: RHETORICAL ANALYSIS OF 2 COR 10-13

### 4.1 INTRODUCTION

The issue regarding rhetoric in the Corinthian letters is so interesting that it has been a subject of New Testament scholars' study. For example, whereas in 1 Corinthians Paul criticises the Corinthians for the kind of rhetoric they valued, in 2 Corinthians Paul's own rhetoric is under attack. In 2 Cor 10-13 rhetorical eloquence has become a topic in Corinth's evaluation of Paul, thus it also becomes an issue as Paul seeks to lead them to a more adequate understanding of apostolic ministry. The more important issue concerning rhetoric in 2 Cor 10-13 is the rhetoric of Paul's own argument.

This chapter will focus on Paul's rhetorical argumentation of 2 Cor 10-13, so the rhetorical analysis will be done. It will reveal the internal structure of 2 Cor 10-13, the type and purpose of Paul's discourse, and Paul's rhetorical strategy. In this arena, the basic exegesis of these chapters will also be presented. Rhetorical analysis includes rhetorical unit, rhetorical situation, rhetorical invention, arrangement and style, and rhetorical genre and stasis.

### 4.2 RHETORICAL UNIT OF 2 COR 10-13

2 Cor 10-13 can be regarded as a rhetorical unit for the following three reasons: the common theme in these chapters that is distinct from that of the previous chapters; the obvious marks of "opening and closure"; the rhetorical elaboration pattern that has persuasive purpose. Firstly, the last four chapters of 2 Corinthians stand as manifestly apart from the previous chapters, the pastoral admonitions (7:2-15) and encouragement of collection (8:1-9:15), in the tone, style and subject matter.<sup>17</sup> Here is an aggressive apologetic and counter-attack against those within the church who still oppose Paul (13:5-10) and against his opponents from outside Corinth who stand in the shadows behind them (10:10; 11:4, 12-15, 21-23). Paul's upcoming visit also dominates this section in the hope that it will be a constructive time of healing, rather than a time of judgement for the church (10:2; 12:14, 20-21; 13:1-4). Another distinction between 2 Cor 10-13 and the previous chapters appears in the personal pronouns;

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<sup>17</sup> Even Amador, who asserts that 2 Corinthians is a unitary and coherent composition on rhetorical grounds,

the first person singular predominates throughout 2 Cor 10-13, whereas the first person plural predominates in the previous chapters (Furnish 1984:47).

Secondly, the prominent signs of opening and closure appear in 2 Cor 10-13 through repetition, progression and contrast. Paul begins this section with the verbs, *parakalw* (entreat [10:1]) and *devomai* (beseech [10:2]), which concerns primarily the need for the Corinthians to be obedient to the gospel. He also ends this section with the verb, *ejlpivzw* (hope [13:6]), which concerns the Corinthians' will to do what is right (13:7). This appeal of Paul appears again as a form of ultimatum in the opening (10:6) and closing (13:2) (Fitzgerald 1990:195). The ultimatum is emphasised by the diametrically opposed terms in the opening (10:1), *prau?th* (meekness) and *ejpieivkeia* (gentleness), and in the closing (13:10), *ajpotovmw* (in severity). There are also the same or similar expressions in both the opening and the closing: Paul's mention of his being absent now but soon present in person (10:1-2; 13:10); his hope not to have to be bold if possible (10:1-2; 13:10); his authority for edification (10:8; 12:19; 13:10) (Lambrecht 1996a:330n.10); and the warnings and admonitions which are issued in advanced of, and in preparation for, his forthcoming visit to the congregation (10:2, 11; 12:14; 13:1-2) (Wanamaker 2003:203).

Thirdly, 2 Cor 10-13 forms a rhetorical unit as an argumentative construction. The opinions concerning the rhetorical structure of 2 Cor 10-13 are diverse. Peterson (1998a) presents the structure of 2 Cor 10-13 as follows: *exordium* (10:1-6), *propositio* (10:1-11), *narratio* (10:12-18), *argumentatio* (11:1-12:18), and *peroratio* (12:19-13:10). Sanchez-bosch (1998:1648) outlines as follows: *exordium* (10:1-11), *propositio* (10:12-18), *argumentatio* (11:1-12:13), first epistolary finale (12:14-21), and second epistolary finale (13:1-13). Thrall (2000) presents it as follows: *exordium* (10:1-11), *narratio* and *propositio* (10:12-18), *refutatio* (11:1-15), proof (11:16-12:18), transfer (12:19-21), *peroratio* (13:1-10). Although the identifications of the structure are varied, most scholars agree that 2 Cor 10-13 has a rhetorical elaboration pattern with persuasive purpose. The rhetorical structure of 2 Cor 10-13 will be investigated in more detail in the section dealing with its rhetorical arrangement.

For the sake of clarity of its rhetorical unit and the preparation of its rhetorical situation, it would seem to be preferable to discuss the issue concerning its integrity as a letter here, because the literary and historical reconstructions stand or fall together. In Chapter 2 (2.2) we discussed the three theories of sequential arrangement: 2 Cor 10-13 antecedent to 1-9; 10-13

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recognizes the abrupt shift in tone and mode of the argument in chapter 10 (2000:95).

subsequent to 1-9; the integrity of 2 Corinthians. In this dissertation, the unity with the interval, but quite short interval between chapter 9 and 10 is assumed rejecting the first theory<sup>18</sup> and the second theory,<sup>19</sup> (Munk 1959:171; Hughes 1962:xxxiv; Guthrie 1970:441; Kümmel 1973:290; Carson 1984:14; Harris 1976:305; Brown 1997:550; Kistemaker 1997:15). 2 Corinthians is a long letter, so few could manage to write it at a single sitting. Paul was at the time extraordinarily pressed by his ministry in Macedonia (2 Cor 2:13, Acts 20:1), so lengthy sessions in which to compose his thoughts would not have been feasible. Perhaps the completion of the letter was repeatedly delayed, for weeks or even longer. In this case Paul may well have received additional news, bad news about the Corinthian church, before he had finished the letter; if so, this would account for the abrupt change of tone at the beginning of chapter 10. The likely scenario is that, after finishing the first nine chapters, but before actually terminating the letter and sending it off, Paul receives additional bad news, and therefore adds four more chapters of rebuke.<sup>20</sup> Therefore, we conclude that 2 Cor 10-13 is

<sup>18</sup> The first theory, 2 Cor 10-13 as the painful letter antecedent to 1-9, is unlikely for several reasons. The painful letter was written at a time when Paul had made up his mind not to pay another painful visit (2 Cor 2:1, 4), but in 2 Cor 10-13 (12:14; 13:1-2) Paul speaks of coming again (Brown 1997:543n). It is also clear that the painful letter was occasioned by the behaviour of someone who insulted Paul, but such an individual is never even alluded to in 2 Cor 10-13, which chapters are concerned with the damage done to the community by the false apostles (Murphy-O'Connor 1991b:11). Another reason is that the argumentative situation of 2 Cor 10-13 and that reported in 2 Cor 2:5-13 are quite distinctive. Paul is defending his *ethos* in the community in the former, but in the latter, it is with the *ethos* of someone in the community with respect to Paul's previous deliberative advice that he is concerned (Amador 2000: 97).

<sup>19</sup> The second theory, 2 Cor 10-13 subsequent to 1-9 assuming two separated letters, can be discarded because of a consistency of themes running through the letter. We find connections of 2 Cor 10-13 with earlier parts as follows: the verb *parakalw* in 1:4; 2:7-8; 5:20; 6:1; 7:6-13; 8:6; 9:5; 10:1; 12:8; 13:11; the list of Paul's afflictions in 4:8-10; 6:4-7; 11:24-29; the subject of boasting in 1:12, 14; 7:4, 14; 8:24; 9:2-3; 10:8, 13, 15-16, 18; 11:10, 12, 16-18, 30; 12:1, 5-6, 9; the topic of sincerity in 1:12; 4:2; 7:4; 8:20; 10:2; 12:16-18; the topic of test in 2:9; 8:8; 13:6; the reference to Titus in 2:13; 7:6, 13, 14; 8:6, 16, 23; 12:18 (cf. McCant 1999:21-23; Garland 1999:43-44). Another key to continuation of the two parts is the issue of Paul's letters (2:3-4:9; 7:8, 12; 10:1, 9-11; 13:10). The temporal deixis also does play an integral role. 2 Cor 1:15-2:13 is framed by plans for Corinth and Achaia as they related to the past. 2 Cor 2:14-7:4 is concerned with the plans for ministry as related to the present. 2 Cor 7:5-9:24 is framed by the plans for the future. By 2 Cor 10-13, both the present and the past contribute to the impact of the shift to the future plan, and the three tenses function together in the argumentative climax of 13:2 (Amador 2002:278-280, 283).

<sup>20</sup> Four principal objections frequently raised against this reconstruction merit brief consideration. (1) How is it possible that the Corinthian church relapses so quickly? (Filson 1953:271). But surely the speed with which the Corinthians fell is not all that remarkable. The Corinthian church is an unstable church, one filled with arrogance and exclusive attachment to one leader or another (1 Cor 1:10-17). (2) If chapters 1-9 had not already been sent off when the bad news arrived prompting Paul to write chapters 10-13, why did the apostle not tear up those earlier chapters as already out of date, and would he not simply have replaced them with the sharper accents of 2 Cor 10-13? (Martin 1986a:xlvi). But this argument overlooks the extent to which 2 Cor 1-9 is valuable in its own right, and still applicable to the Corinthians even when their situation is deteriorating. This useful material includes the glory of ministry (chapter 3), the warning against idolatry (6:14-7:1), and instructions regarding the collection (chapters 8-9) (Carson 1984:15). (3) If the movements of Titus and an unnamed brother, spoken of in 2 Cor 12:18 as having already taken place, are to be identified with Titus' future movements in 8:17,18, then 2 Cor 1-9 must have been sent before 2 Cor 10-13 was written (Barrett 1982:127; Furnish 1984:38). But there are other possible identifications. Firstly, this verse may look back, not on 8:16, 17 but on 8:6—a trip Titus had already taken and certainly before any part of 2 Corinthians was penned. If that is so, there is no need to

formally a part of 2 Corinthians, even though we can treat 2 Cor 10-13 as a conceptual unit worthy of close study. The last four chapters stand slightly apart, and constitute an impressive display of Paul's response under withering fire. So 2 Cor 10-13 may be treated as a rhetorical unity, but our investigation of the rhetorical situation of 2 Cor 10-13 is affected intertextually by the earlier part of this letter, chapters 1-9.

### 4.3 RHETORICAL SITUATION OF 2 COR 10-13

The rhetorical situation is the type of the situation in which the text appears to be aimed to function as appeal or argument, or the situation that invites utterance (Bitzer 1968:6; Kennedy 1984:34-36; Wuellner 1987:455). The inscribed rhetorical situation of a text is in essence the story of the relationship between the writer and the readers, which is told from the temporal perspective of the time of writing and from the point of the writer's view. This rhetorical situation as a rhetorical figure creates a rhetorical effect that contributes to the overall rhetoric of the text. The rhetoric of the text operates from the situation as it is constructed and presented in the text (Stamps 1993:209). Rhetorical analysis, then, may be described as criticism of forms of activity inseparable from the wider social relationships between the rhetor and the audiences (Eagleton 1983:205-206). The research of the rhetorical situation of 2 Cor 10-13, therefore, becomes the basis for the further analysis of its rhetorical argumentation. The research of the rhetorical situation includes the motive of the rhetor, the motive of the audience, and the aim of reality (Gorrell 1997:406). The motive of rhetor is related to *ethos*, the motive of audience to *pathos*, and the aim of reality to *logos*.

#### 4.3.1 The Reality of 2 Cor 10-13

The reality consists of exigence, constraints and subjects of the text. Whereas the exigence is an imperfection marked by urgency that waits to be positively modified, the constraints are

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postulate a break after chapter 9 (Hughes 1962:468). Secondly, there is no reason to take the aorists in 12:17-18a as real aorists rather than epistolary aorists, and 12:18b is a rhetorical question expecting "no" for an answer. Then Paul may be pointing out that Titus' previous behaviour should give the Corinthians a basis for judging Titus' present intent when he arrives with the 2 Corinthians letter and plans to begin the work of the collection in earnest before Paul's third visit. If so, 12:18 could be translated: "I am urging Titus to go and am sending the brother with him. Titus did not take advantage of you before, did he?" (Witherington 1995:332-333). (4) 2 Corinthians 10-13 nowhere explicitly states that Paul actually did receive new and disturbing reports from Corinth (Best 1988:91). Intelligent speculation as to why Paul fails to mention the arrival of such new information is not hard to come by. If the new report was known to many members of the church that accused him of acting with too much "meekness and gentleness" instead of with the forcefulness demanded of a true apostle, then Paul's opening words in 2 Corinthians 10:1 would be sufficient to draw attention to that report: "By the meekness and gentleness of Christ, I appeal to you." To draw any further attention to it would have been a redundant exercise (Carson 1984:16).

made up of persons, events, objects, and relationships that have the power to constraint decision and action needed to modify the exigence. The constraints derive from beliefs, attitudes, documents, facts, traditions, images, interests, motives and the like (Bitzer 1968:8). Subject matter is identified by its emergence from constraints as a part of reality. The reality of the rhetorical situation as a rhetorical figure has aims to make the rhetoric succeed (Bitzer 1968:11; Gorrell 1997:401, 406).

It is clear that the relationship between Paul and the Corinthians has become strained and there is dissatisfaction on both sides. There are three causes of this contention: the invasion of the false apostles and their calling Paul's authority into question; the problem regarding financial support of Paul; the repeated and accumulated conflict between Paul and the Corinthians concerning criteria of the true Christian life and ministry. Under these conditions, he expects to visit the Corinthians in the near future, and one purpose of the visit is the completion of collecting the money for the Jewish Christians in Judea. These four subjects consist of the realities of 2 Cor 10-13.

#### **4.3.1.1 Invasion of the outsiders attacking Paul**

Paul faced intruders whose fundamental aim was to call his authority into question, while magnifying their own in order to gain the Corinthians' allegiance to themselves instead of to him. The intruders asserted that Paul was not an impressive person, and his oratory was substandard (10:10; cf. 11:6): Paul can command respect only at a distance (10:1); his letters might be forceful, but outstrip the credibility of his person, so are of little consequence (10:9-10); Paul acts inconsistently, even capriciously (10:2, 11). The opponents also alleged that Paul lacked proper credentials: Paul does not even bother to present the appropriate letters of introduction and commendation (10:12; cf. 3:1); he relies on self-commendation (12:11).

Paul thus found himself between the proverbial rock and hard place. If he writes a forceful response, his letter might easily be dismissed as further evidence of the fact that only by long distance letter can he be a leader, and his word might be dismissed as self-commendation. If instead he shows up in person, he himself is forced to admit that he does not meet the prevalent standards of speaking (cf. 11:6), so he may appear hopelessly outclassed by the intruders. Worse, Paul had already experienced the painful visit (2:1). Another forceful letter or impetuous visit would both only serve to confirm the judgment of his attackers: "His letters are weighty and forceful, but in person he is unimpressive and his speaking amounts to



nothing” (10:10). However, if he does nothing, he will certainly lose the Corinthians to the influence of intruders. Who are these opponents?<sup>21</sup> From Paul’s remarks in 2 Cor 10-13, the following characteristics of his opponents are clear:

- There is one group of opponents (10:1, 12; 11:12-13, 15, 18-19, 22-23a), and the chief members of the group are not native to the Corinthian church but the people who came more recently from outside and quickly took positions of leadership with voices of authority (10:13-15; 11:3-4) (Carson 1984:21). They can be called intruders because the congregation is not their allotted territory (10:13-16).
- They are Jews who are proud of their Jewish heritage (11:22), but are certainly not Judaizers in the way that Paul’s opponents as encountered in the Galatian letter, who sought to impose Sabbath rules, circumcision, and food laws on Gentile converts (Witherington 1995:346).
- They claim the titles of apostle, servant of Christ (10:7; 11:23), and missionary. They also boast to have letters of commendation from other congregations, the Jerusalem or the Antioch (3:1-3),<sup>22</sup> so they insist to have a right in Corinth to be equal to Paul’s at least. In their self-understanding, they identify themselves as Christian missionaries.
- They prove their worthiness by means of eloquent speech (10:10-11; 11:6) and by customary devices of comparison and boasting (10:12; 11:16-18) current in Hellenistic philosophical and religious propaganda. Their eloquent comparison and boasting reveal the influence of the sophism that was a rising movement in the middle of first century (Winter 1997:231). They also prove their apostleship by a triumphalistic demeanour (11:20), and by even demanding monetary support from the Corinthians (11:7-11, 20), which can be considered a manifestation of apostleship. They charge that Paul is not a true apostle (10:7; 11:5, 23; 12:11-12) by contending that a true should be an impressive individual. He should be a persuasive speaker and have a commending manner.
- They regard their visionary experiences and powerful demeanour as manifestations of the Spirit and as proof of apostleship (12:1-9). They believe that the Spirit enables them to live powerful lives, so they question the apostleship of Paul who does not live this sort of life. They preach a different Jesus, a different Spirit and a different gospel (11:4).

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<sup>21</sup> The research focused on identifying Paul’s opponents in 2 Cor 10-13 has a long history, and there are at least fourteen different proposals (Witherington 1995:343). The types that the proposals present could be categorised into five basic groups, Judaizers, Pneumatics, Hellenistic-Jewish apologists, Gnostics and Sophists, and were discussed in detail in Chapter 2 (2:3). Among the proposals, the methodological questions of Sumney (1990) to assess the proposals are noteworthy. Sumney (1990:77-120) reveals a variety of methodological problems with such proposals and emphasizes the text-focused method with a stringently limited application of the mirror technique. He urges some guidelines for the handling of texts to determine opponents and related matters. Apart from Sumney’s conclusion of identifying the opponents, as pneumatics, his text-focused approach is to be welcomed. We must start with what we have, i.e. Paul’s text, before trying to reconstruct what we do not have, i.e. a picture of Paul’s opponents (Hafemann 2000:33-34). The evidence that we have may be insufficient to prove any of the above proposals that aim to reconstruct the accurate historical situation, but it will be sufficient to gain a general description of the opponents in 2 Cor 10-13 which aims to clarify the rhetorical situation (cf. Wuellner 1987:456; Martin 1995:444n.32; Stamps 1993:200).

<sup>22</sup> The congregation from which the opponents received the letters could be either Jerusalem or Antioch. Munk (1959:178) asserts that the opponents could not have had letters from Jerusalem because then Paul would not have called them servants of Satan (11:14f.) after asking in the same letter for money to send to Jerusalem. Martin (1986b:13) asserts that after the episode recorded in Galatians 2, Paul could no longer use Antioch as a home base. He should be regarded as an itinerant preacher, so he was vulnerable to be attacked by the opponents who claimed to have recommendations from Antioch. However there is no convincing evidence to confirm where the letters come from.

The above characteristics can allow one to conjecture as to who the opponents are: the pneumatic Jewish (self-acclaimed) Christians who have adopted the style, values and criteria current among Hellenistic sophists<sup>23</sup>. As the proofs of apostleship, they claim Jewish heritage, self-claimed titles, letters of commendation, eloquence of speech, a triumphalistic manner, visionary experiences, a powerful demeanour, and even the demand of money. If Paul does nothing against those opponents, there would immediately be a serious problem of relationship between Paul and the Corinthians.

Had the entire situation been nothing more than a personality conflict in which Paul came out worst, Paul would become the scum of the earth, the refuse of the world (1 Cor 4:13). However, this situation was going beyond even that. Not only would Paul lose his authority in Corinth, but so also would the attitudes and values of the Corinthians be influenced so deeply by the pagan intruders that they would be twisted away from the true Christian belief and life.

This exigence can be only solved by the Corinthians discerning the true identification of the intruders in contrast to that of Paul. The image of the true Christian life and ministry that they have, must be corrected. The constraints of this affair, then, are the Corinthians' images of the life and ministry of the true Christian leader, and the relationship of the Corinthians to Paul and the intruders. The opponents' invasion, that is the first reality of rhetorical situation of 2 Cor 10-13, gives rise to the aims of addressing the discernment of the opponents, and of the restoration of the relationship between Paul and the Corinthians.

#### **4.3.1.2 Discontent of the insiders with Paul**

The contents of the accusation of Paul's opponents can be summarized under the general heading of weakness, which in conjunction with power, emerges as the central theme in the 2 Cor 10-13 (cf. 10:1, 10; 11:21, 29-30; 12:5, 9-10; 13:3-4, 9) (Schütz 1975:214). Paul's unimpressive physical appearance, his unskilled speaking, and his working as a tent-maker, were sources of the accusation in the opponents' comparing Paul with themselves. However, the Corinthian were exercising control over the comparison of the apostolate of Paul and that of the opponents. The rival opponents must have exemplified many of the attributes Paul was

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<sup>23</sup> In this case, the problem is that in early Christianity, there is no known group which combines all of these characteristics (cf. Barrett 1986:30; Furnish 1984:53; Witherington 1995:346n.49; Peterson 1998a:121; Pickett 1997:170). There are various attempts to reconcile these disparate features, but not with complete success: inevitably one of the traits is considered pre-eminent and the others are subordinated. We, however, do not aim for the accurate historical situation, but for the available rhetorical situation as mentioned above, so this summary of the characteristics seems sufficient here.



accused of lacking, and it means that Paul did not live up to the expectations of the Corinthians. His deficit and weakness has been a shame for those Corinthians who held to the accepted cultural values of Greco-Roman society. Thus, the appearance of the rival opponents in Corinth was undoubtedly a factor in the assault on Paul's apostleship, but the seeds of discontent with Paul are already evident in 1 Corinthians. The objections to Paul's apostleship evident in 1 Cor 1-4, bear a striking resemblance to the criticisms in 2 Cor 10-13, and this means that the Corinthians' malcontent with Paul has a long history.<sup>24</sup> Since there was already an anti-Pauline group in Corinth,<sup>25</sup> responsibility for the criticisms that comprise the challenge to his apostleship cannot lie solely with the intruders.

The Corinthians thought of Christ as being powerful in them (13:3), and this consciousness of Christ's power prompted them to require Paul to supply proof that Christ was working in him, through either skilled rhetoric or pneumatic experience.<sup>26</sup> In the Corinthian church, any such outward displays of power would have been interpreted theologically, even if there were nothing inherently theological about them (Pickett 1997:186). The prevalent notion of glory among the Corinthians also implied values or criteria for judgement that were oriented exclusively to external appearance and demeanour (3:7-18). Regarding such values and criteria many the Corinthian church, if not the whole, were not content with Paul. All of Paul's appearance, his lifestyle and his ministry seemed far from their apostle. The values that the Corinthians imposed on Paul in their criticisms also reflected in their relationships within the church, so that they pursued the power that makes the individual superior to others. This penchant for power negatively affected social interaction within the community, and 12:20 shows the result: quarrelling, jealousy, anger, selfishness, slanders, gossip, conceit and disorder. Then power they pursued is destructive to their community. They rejected not only

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<sup>24</sup> On separate occasions, Paul was criticized as weak and ashamed with respect to the cultural values and conventions of those of high status. The Corinthians who enjoyed high social status were a minority, but the dominant minority in the sense that they were probably the most active and influential members in the community (Theissen 1982:73, 96). They seem to consist of the main activists of opposition to Paul inside the church. In both instances he is derided for the same reasons: a lack of eloquence in speech (1 Cor 2:1-4; 2 Cor 10:10; 11:6; 13:3); an unimpressive physical demeanour (1 Cor 4:11; 2 Cor 10:10; 12:10); and working as a craftsman and refusing financial support (1 Cor 4:12; 9:3-18; 2 Cor 11:7; 12:13).

<sup>25</sup> In the light of these factors, it seems likely that the opposition to Paul in Corinth formed an alliance with the intruders and together they engaged in an anti-Pauline polemic (Forbes 1986:15; Marshall 1987a:232-233; Pickett 1997:174).

<sup>26</sup> The criticisms of his apostleship and the basic charge of his weakness have their origins in a perspective which equated power with the overt display of personal qualities which were characteristic of a cultural person of high status: impressive physical appearance, eloquent speech, achievements and so on (Barrett 1982:80). Moreover, the demonstration of God's power through manifestations of the Spirit was thought to give the person who mediated it to do power manifesting as charismatic phenomena, miracles, visions and revelations (12:1-4, 7, 12).

Paul and Paul's ministry but also the Jesus, the gospel and the Spirit he has preached.<sup>27</sup>

To overcome their malcontent and discredit to Paul, their being led astray from a sincere and pure devotion to Christ (11:3), and their misconduct to each other (12:20), their superficial criteria and secular values needed to be transformed. The constraints to correct this exigence are the values and criteria available to the Corinthians from which to choose. The malcontent with Paul in the church is the second reality of the rhetorical situation of 2 Cor 10-13, and this subject aims at transforming the values and criteria of the Corinthians.

#### 4.3.1.3 Conflict involving Paul's support

The third reality is also a problem between Paul and the Corinthians, and especially the wealthier Corinthians. The Corinthian church, or its wealthier people offered Paul financial support many times, but he refused their offers. The intruders, however, accepted money and even demanded it (11:12, 20; cf. 2:17). They probably argued that because Paul made no claims for himself, he must have been an inferior apostle, if an apostle at all (Garland 1999:475). Paul did not claim his due "because he knew in his heart that he had no apostolic standing and so professed no entitlement to it" (Martin 1986a:354). It is also no less plausible that the competitors contended that Paul had other congregations to whom he was more closely attached and therefore he accepted their support (11:9). They then might promise that they would commit themselves only to the Corinthians out of their special love (cf. 11:15). They also twisted his action of not taking any material support from the Corinthians, and concocted a conspiracy theory that Paul had hatched some dark plan to deceive them, and was profiting from the collection for Jerusalem (12:16).

Thus, Paul's refusal to accept financial remuneration galled the Corinthians (11:7, 11; 12:13). However, this financial problem was not caused only by the opponents, but it had been a longstanding problem between Paul and the Corinthians. In 1 Corinthian chapter 9, Paul answered the questions why he had refused remuneration from the Corinthian church.<sup>28</sup> Paul

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<sup>27</sup> Their values and notions had nothing with Jesus who was crucified in weakness (13:4). Their power had nothing to do with Christ's Spirit who works through human weakness (12:8). Their teaching had nothing to do with the gospel that Paul preached. Their life style had nothing to do with Paul who practices the ministry according to Christ's example in weakness. His weakness brought solidarity with the weak in congregation (11:29), and its motif was integrated with the motif of serving others (cf. 12:15). Thus his weakness serves for building up the Corinthians (cf. 10:8; 12:19; 13:10).

<sup>28</sup> Even at that time there were already those who accepted payment for their service (1 Cor 9:12). They may have constituted a different group of opponents to those with whom Paul has to contend in 2 Cor 10-13. The Corinthians would want that Paul come under the same arrangement

insisted that it was his right to choose it or to refuse it (1 Cor 9:1, 19), and that he did not want to put any burden on them for their own sake. Paul, however, had to give the same answer repeatedly throughout the Corinthian correspondence, which implies that none of his self-defences had succeeded in silencing the persistent complaints of the Corinthians.

The majority of the congregation had no compassion regarding Paul's poverty, but on the contrary, bore the shame of being associated with an impoverished apostle.<sup>29</sup> Affluence was a sign of personal worth in the ancient world. Leaders came from the ranks of those who were financially sound and established, never from the unqualified and poor (Savage 1996:87). This issue was particularly important in an affluent city like Corinth, whose citizens took pride in its wealth. The congregation also would not have understood his voluntary acceptance of wearysome labour that is regarded as lowly and dirty, and so unsuitable for noble men (MacMullen 1974:114-115).<sup>30</sup> The fact that Paul received aid from the relatively poverty stricken Macedonians also insult the Corinthians<sup>31</sup> (8:2) in addition to his turning it down from the relatively well-off Corinthians. "The refusal of gifts and services was a refusal of friendship and dishonoured the donor" (Marshall 1987a:397). They interpreted his refusal as a sign that he did not love them (11:11), and he judged them less worthy than others (12:13). The fact that he clearly expects material provision by the Corinthians for his missionary journeys to other areas someday (1 Cor 16:6; 2 Cor 1:16)<sup>32</sup> makes the problem even more complicated.

Why, however, did he reject it so many times including the present? There seem to be two possible reasons. The main reason<sup>33</sup> has to do with the conflict of power and authority

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<sup>29</sup> Although Paul was supported by other churches and worked for his living expenses, he was not financially secure (11:9).

<sup>30</sup> Philosophers in the first century Mediterranean society could find support for themselves in four ways: by charging, by accepting the patronage of a wealthy household, by begging, and by working. Among the philosophers and itinerant teachers of Paul's day, continuing to work at a craft was regarded as the least acceptable way of providing for life's necessities according to Hock (1980:54-59).

<sup>31</sup> The Corinthians seem to be in competition with the Macedonians for Paul's attention. Paul is aware of the competition, and he even goes so far as to use the competition for the promotion of the Jerusalem collection (8:1-4; 9:2-4) (Wan 2000:133).

<sup>32</sup> The verb in 1 Cor 16:6 and 2 Cor 1:16, to send (*propevmpw*), is a technical term for providing goods, so Paul wants the provision of the Corinthians (Malherbe 1983a:96n.11).

<sup>33</sup> Another possible reason for this can be traced back to the social and economic inequalities of the Corinthian church. The congregation was a mixture of members from the wealthier and poorer classes (1 Cor 2). There were probably many who belonged to lower social and economic ranks in society (1 Cor 1:26), but there must have been some wealthy heads of households who could be significant patrons. Much of disagreement over eating meat (1 Cor 10), the Eucharist (1 Cor 11), and other problems could be traced to the different responses to these issues by members of different social classes. If Paul were to accept patronage from only a segment of this fractious community, he would surely further exacerbate this inequality and contribute to the division between the "haves" and the "have-nots."

between Paul and rich patrons, especially rich heads of households. While Paul had apostolic authority, the patron-client system would make the rich heads of households powerful figures to reckon with.<sup>34</sup> This type of authority conferred by the prevailing social system was sure to clash with the type of charismatic authority (1 Cor 12-14) which Paul claimed for his apostolic office (Wan 2000:136). An acceptance of Corinthian sponsorship would represent a dilution of his charismatic authority as an apostle. Paul had to refuse the patronage because he wanted to preserve his apostolic freedom and authority. The fundamental problem of this situation is the difference of opinions about the social roles in the church between Paul and the Corinthians. Who is whose patron? The constraint of this position, then, is the right relationship between Paul and the Corinthians, and its correct perception. This subject of the financial support of Paul that is the third reality of rhetorical situation in 2 Cor 10-13 has the aim of the establishment of the appropriate roles of Paul and the Corinthians in relation to each other.

#### **4.3.1.4 Plan for Paul's upcoming visit**

The last reality of the rhetorical situation is a practical one. Paul has a plan to visit Corinth in the near future. Complicated problems are involved in the visit. Throughout 2 Corinthians, Paul returns repeatedly to his travel plans. He had planned to come to see the Corinthian Christians, but had not yet done so (1:15ff.). Instead, he sent his agents (2 Cor 7-8). He describes his plans to visit Corinth again in 12:14 and 13:1-2. Apparently, Paul's opponents accused him of saying one thing and doing another concerning his visit (1:17).

Furthermore, Paul's next journey must be an important step, or the final step, in the process of being reconciled to the Corinthians in the light of the continuing conflicts between them, and of the repeated doubts about him. He has to undercut the charge of insincerity to make clear that he is truly concerned for the Corinthians and wants full reconciliation with them. On the other hand, the Corinthians also have to get rid of the obstacles which were placed in the way of their reconciliation to Paul, and thus to God. They must show him clearly that they abandon their disobedient attitudes, their inclination toward the opponents, and the practice of some Corinthians who were attending banquets in pagan temples (6:14-7:1) at the time of Paul's repeat visit. Paul probably mentioned to the Corinthians through his agents that it

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<sup>34</sup> It was in their houses where the worship took place. It was also under their financial umbrella that the early church activities were carried out. Their conversion was also the most effective means of evangelization, since their whole household – wife, children, slaves, clients, employees would follow suit.

would be the last chance to change before his upcoming visit (cf. 13:2). He, who had experienced a painful visit, wants to ensure that there will not be another difficult visit, and he hopes to be sure of their obedience, which must precede their full reconciliation to Paul, and thus to God.

Another important aim of Paul's upcoming visit is the completion of the collection for the poor in the Jerusalem church (2 Cor 8-9). Paul's credibility had been dealt a severe blow because of his unwillingness to accept remuneration in Corinth, all the while appealing for a collection. This led to various suspicions and apparently outright accusations about his handling of money matters, which were one of the most serious obstacles to reconciliation between Paul and his converts. Their completion of the collection would mean their full reconciliation and obedience to Paul.

This exigence could be resolved by Paul's coming in person, and the Corinthians' practice of obedience to Paul. The constraints of this reality, then, are the behaviour of Paul and the actions of the Corinthians toward abandoning the obstacles and completing the promised collection. The subject of Paul's upcoming visit that is the fourth reality of 2 Cor 10-13 aims at the Corinthians' preparation, that is, their obedience and completion of the collection.

#### **4.3.2 The Audience's Motive in 2 Cor 10-13**

Bitzer (1968:6-8) said a rhetorical audience consists only of those who are capable of being influenced by rhetoric. On the other side, a rhetorical audience significantly influences the rhetoric according to Aristotle (*Rh.* 2.12-17). On this basis, we consider a rhetorical audience not only as the object whom rhetoric influences, but also as the subject who influences rhetoric and plays the important role of modifying the imperfect situation. These active and passive aspects of audience can be combined to provide the motive of the audience. There are three recognisable audience's motives in 2 Cor 10-13: being at a loss to discern the intruders; being in agony about the incomplete collection; being afraid of Paul's upcoming visit. However, the audience being in confusion between the social pattern and cultural orientation of the secure Corinth on the one hand, and those of Christianity on the other, implies another motive, hidden but more serious.

(1) After Paul's opponents had arrived from outside, the congregation were at a loss as result of their preaching. Instead of calling them to a life of faithful endurance and love in the midst of adversity, Paul's opponents promised them deliverance from suffering. They apparently

came over as “super apostles” and they presented themselves as being more spiritual, eloquent, and compelling than Paul (11:5, 23; 12:11). In fact, their speech was fluent, their appearance was impressive, and their attitude was ostentatious. They made inroads into Corinth and rapidly collected some people at odds with Paul and susceptible to alternative views, who were not many in numbers but held prominent places in the church.

Paul, however, is the founder of the Corinthians church.<sup>35</sup> Most of the Corinthian Christians, if not the all, recognise Paul’s place in the church. They had already accepted his gospel and became Christians. They knew that they had to obey Paul’s teaching and to imitate him as he imitates Christ (cf. 1 Cor 11:1). Now is the time for the Corinthian Christians to decide in favour of Paul or the intruders as their apostle. They now have to choose aright among self-emptying or self-exaltation, suffering or contentment, humiliation or advancement, and Paul and the intruders.

(2) There is a more serious matter with respect to the audience. This is related to their contamination by the social pattern and cultural orientation of secular Corinth. Paul’s letter considers this matter in full. Corinth was rebuilt as a new romanized Greek city<sup>36</sup> and was well on the way to becoming the most prosperous<sup>37</sup> as well as the largest city<sup>38</sup> in the whole of Greece in Paul’s time. Most of the people thrust themselves into competition for money and success in this boomtown,<sup>39</sup> some then became wealthy and “ostentatious display becomes the hallmark of Corinth” (Betz 1985:53). Since it was a relatively new city and its aristocracy was fluid, upward social mobility was more attainable than in other more established cities of the empire. Financially wealthy and socially ambitious Corinthians could seize the opportunity to advance themselves, so an “aristocracy of money” soon developed

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<sup>35</sup> He represents the first ministry preaching Jesus in Corinth, so the Corinthian Christians are in his territory of the gospel (1 Cor 3:6, 10; 2 Cor 10:13-16). Paul became their parent through the gospel (1 Cor 4:15), and still is their parent who is taking care of them (2 Cor 11:2; 12:14). Paul is surely the apostle of the Corinthians, even though he may not be an apostle to others (1 Cor 9:2).

<sup>36</sup> Corinth had been destroyed in 146 B.C. by Roman forces, but Julius Caesar ordered that it be rebuilt as a Roman colony in 44 B.C. In 15 A.D., Corinth was named the capital city of the senatorial province of Achaia (Witherington 1995:5-6, 9; Garland 1999:21; Hafemann 2000:23).

<sup>37</sup> Corinth’s site adjacent to the narrow isthmus separating the Aegean Sea from the Gulf of Corinth, and thus the Ionian Sea, and connecting the two major parts of Greece, allowed it to become a centre for trade (Witherington 1995:9). Corinth became the third most important city of the empire, behind only Roman and Alexandria in status at Paul’s time, even in economic status (Hafemann 2000:23).

<sup>38</sup> As a relatively new and prosperous city, Corinth experienced a rapid influx of people: at earlier years of her re-establishment, military veterans, urban plebeians and freemen from Rome itself and some Romanized Greeks; afterwards, Jews, Syrians, Egyptians (Savage 1996:37). At Paul’s time, “Roman Corinth had roughly eighty thousand people with an additional twenty thousand in nearby rural areas” (Engels 1990:84).

<sup>39</sup> Corinth acquired a reputation for being the most competitive of all cities (Apuleius *Metamorphoses* 10.19, 25 [reciting from Witherington 1995:11]).



with a fiercely independent spirit (Garland 1999:23; Hafemann 2000:23). As a result, the citizens were obsessed with their status and their ascent up the ladder of honour.<sup>40</sup> However, the commodity of honour was scarce at the top of the political structure, and the people, thus, sought it elsewhere,<sup>41</sup> for example, under the patronage of new cults or *collegia* (Stanbury 1990:278).<sup>42</sup>

The members of the Corinthian church not only came from, but were still living in such a society and culture. The majority of its members were free artisans or small traders, and few people seem to belong to high classes (1 Cor 1:26-29).<sup>43</sup> Thus, the “typical” Christians in Corinth were not rich, and some are the wealthy who could provide housing, a meeting place, and other facilities for individuals or the whole group in the church, fulfilling the role of patrons (Meeks 1983:92). The social pattern and cultural orientation of Corinth appear to be reflected in the Corinthian church as well. Though the Corinthian Christians became converts, they still were heavily influenced by their society. They were recent initiates into the Christianity maintaining the same set of expectations with which they had once approached their pagan worship. They expected Christianity to be a religion of surpassing glory and power. Religion is supposed to lift people up.

However, the Christianity that Paul called them back to was different; it was incarnated crucifixion. Furthermore, Paul’s appearance was also different, almost opposite to their expectation. They may well have asked how someone so frail, so afflicted, so stumbling in his speech and clearly afflicted with a thorn in the flesh, so vulnerable and in suffering could be an adequate agent for the power of God’s glorious gospel. If they cannot understand and appreciate cross-centred life and ministry as demonstrated by weakness and suffering, how can they understand the cross and the weakness and suffering of Christ and apply it to their own lives? Indeed this matter is the most important motive of the audience, which influenced Paul’s rhetoric, and by the same token, his rhetoric aims to influence.

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<sup>40</sup> In this society one could rise via a “combination of patronage, marriage, wealth, and patient cultivation of connections” (Stanbury 1990:87).

<sup>41</sup> The options included endeavours such as private entertainment, games and festivals, patronage of new cults or *collegia*, demonstration of rhetorical skill or philosophical acumen, sponsorship or receipt of an approved honorary status with appropriate epigraph, and socially conspicuous displays of a private retinue of slaves and freemen (Stanbury 1990:278).

<sup>42</sup> For status-hungry people in Corinth the church may have been attractive as another forum to compete for status according to the norms of society.

<sup>43</sup> Wan (2000:22-24) said that there was no evidence that any of the church members belonged to the senatorial or equestrian classes, and that the prominent members of the church including Crispus, Gaius, Stephanas, Chloe (Rom 16:23; 1 Cor 1:11, 14; 16:15-18) could enjoy their high standing only inside the church, except Erastus, who is a treasurer of the city (Rom 16:23).



(3) Although the Corinthians desired to participate in the collection for the saints in Jerusalem and were the first to begin a year previously (2 Cor 8:10), they had not completed it by this time when the other churches had already accomplished it. Among the reasons for the incompleteness was their suspicion regarding Paul's financial position. They are suffering now for not having settled the collection. They have to sincerely believe Paul about his financial circumstance and have to make a decision for or against the collection before Paul arrives in Corinth.

(4) The Corinthians were well-informed regarding Paul's upcoming visit and they knew there could be very serious punishment for them when Paul arrived there. They want to know how exactly they should avoid another difficult situation as at the time of the last "painful visit." Not only Paul, but also they are afraid of what his coming should bring to them.

### 4.3.3 The Rhetor's Motive in 2 Cor 10-13

The rhetorical situation is closely related to the rhetor's motive or intention, because it occurs through the interaction between the exigence of the situation and the rhetor's interest (Bitzer 1980:28-29; Brinton 1981:246; Vorster 1991:30). The rhetor, who has the assumption of the rhetorical exigence and the audience's behaviour or value, constructs the rhetorical situation with various kinds of words, phrases, sentences and arrangements expressing his rhetorical intent (Witherington 1994:152; Thurén 1990:43). The aim of rhetorical analysis, then, is not only to discover the rhetor's intention, but also to comprehend accurately the interaction between the exigence and the rhetor's response (Stamps 1993:194). Whereas the motive of the audience is related to *pathos*, the motive of the rhetor is related to *ethos*.

(1) The first rhetor's motive in 2 Cor 10-13 is the concern that Paul, as their parent in the gospel, has with his converts in the face of the opponents (10:1; 11:3; 12:20-21). The intruders tried to call Paul's authority into question and to gain the Corinthians' allegiance to them instead of to him. They had already won over to their side the minority of wealthy and those disaffected with Paul, and the anti-Paul group strongly influenced the whole congregation. Paul feared of their being led astray from sincere and pure devotion to Christ.

(2) Another motive of the rhetor is the irritation that he, Paul, as their apostle and teacher, has with the Corinthians who readily accepted a different kind of teaching and practices from what he had taught and practiced (11:4, 20; 12:11). The opponents planted the seeds of mistrust of Paul, which were growing in the hearts of the Corinthians: the doubts concerned

his refusal of financial support and the collection project; the malcontent with his bad appearance, his poor speech and his socially low-status business; and the discontent with his ministry that characterized him as being weak and suffering. Paul is frustrated by their ignorance of the sacrificial orientation of Christianity and he really desires to establish them in sound Christian belief.

(3) The third motive is Paul's desire to clear up the misunderstanding concerning the matter of his refusing the financial support (11:9; 12:17-18). He was a trustworthy ministry and his refusal was entirely for the protection of his authority as an apostle (12:14). However, there has been a continuing tension over the problem of finance and patronage. Paul really hopes not to be hurt by that matter any more, and desires to establish the right relationship between himself and the Corinthians, and the right order in the church.

(4) The fourth motive is Paul's anxiety about the upcoming visit. He, as their apostle, never wants to have a repetition of the previous embarrassment. He wishes that full reconciliation will be expressed through the repentance of their earlier sins by the erring Corinthian church members (12:20-21; 13:2). The completion of the collection will be a sign of reconciliation, being at the same time a sign of dispelled doubts about Paul's financial problem (12:17-18).

#### **4.4 RHETORICAL INVENTION, ARRANGEMENT AND STYLE OF 2 COR 10-13**

The methodological groundwork for the application of rhetorical analysis to Paul's letter has been laid by the discussions of the rhetorical unity of 2 Cor 10-13 and its rhetorical situation. Through a detailed consideration of Paul's use of invention, arrangement, and style<sup>44</sup> in 2 Cor 10-13 we can trace how Paul enables his audience to recognize the reality, to define it and ascribe to it the qualities he proposes, and to modify it as he desires.

##### **4.4.1 *Exordium* and *Propositio* (10:1-11)**

Whereas the *exordium* is designed to gain the attention of the audience and to render the audience well disposed, attentive and docile (*Rhet. ad Alex.* 29; *Cic. Inv.* 1.15.20; *Cic. Part. Or.* 7.28; *Quint. Inst.* 4.1.1; *Rhet. Her.* 1.4), the function of the *propositio* is to make clear what the speaker wants to be understood as the main point or point under dispute (*Rhet. Her.* 1.10.17 [under the label *divisio*]; *Cicero De Inv.* 1.22.31-23.33 [under the label *partitio*];

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<sup>44</sup> For the reference of the rhetorical terms of style, the footnotes and the glossary in appendix 1 are given.

Quint. *Inst.* 4.4.1-5.28). These two then comprise the opening part of the rhetoric. Although the general ancient handbooks agree that the *propositio* follows the *narratio*, some of them still think that the *exordium* may have a *propositio*. Aristotle particularly, thinks that the necessary parts of a speech are *propositio* and *argumentatio*, and that *narratio* is a species of *propositio* (Arist. *Rh.* 3.13; cf. Peterson 1998a:144-146; O'Mahony 2000:46).

The opening part of 2 Cor 10-13, viz. 2 Cor 10:1-11, can be considered as, and in this research is treated as the *propositio* as well as the *exordium*,<sup>45</sup> because this section plays the role of making the audience attentive and receptive to the speech, and presenting the simple, direct statements to be covered in the oration. "When present...when absent" (v.1) and "when absent...when present" (v.11) forms an *inclusio*<sup>46</sup> and delimits a unit as *exordium* and *propositio*. This part has a chiastic structure as follows:

(vv.1-2)	A	Paul's ironical introduction of the topic with "when present...when absent"
(v.3)	B	Paul's denial of his worldly waging war
(vv.4-5)	C	Paul's weapons which God gave him
(v.6)	D	Paul's expectation of the Corinthians' obedience
(v.7)	D'	Paul's expectation of the Corinthians' looking at the fact as it stands
(v.8)	C'	Paul's authority which God gave him
(v.9)	B'	Paul's denial of his worldly use of his letters
(vv.10-11)	A'	Paul's warning through the topic with "when present...when absent"

In v.1, Paul begins with an authoritatively emphatic statement:  $\alpha\upsilon\tau\omicron;\sim de; ejgw;$   $\text{Pau}^{\text{'}}\text{lo}\sim \text{parakalw}^{\text{'}} \text{u}\text{Jma}^{\text{'}}\sim$  (I, then, Paul myself entreat you).<sup>47</sup> This formal and emphatic language is not accidental, but deliberately designed to call attention to himself, and draws on whatever authority he still carries in Corinth.<sup>48</sup> Paul is dissociating these chapters from the former chapters by detaching himself from Timothy as co-author (1:1), because he is now going to defend his authority, to explain the meaning of his weakness, to warn of his power in discipline, and to restore their relationship to him. Yet his attitude is moderate, so that he avoids being seen as arrogant<sup>49</sup> by the choice of the verb,  $\text{parakalw}^{\text{'}}$

<sup>45</sup> Peterson (1998a) divided this part into the *exordium* (vv.1-6) and the *propositio* (vv.7-11); Sanchez-Bosch (1998) presented this part as the *exordium* and vv.12-18 as the *propositio*.

<sup>46</sup> *Inclusio* is a poetic passage beginning and ending with the same theme or phrase (Deist 1984:123).

<sup>47</sup> This is the most emphatic self-reference in the Pauline corpus. In Gal 5:2, 1 Thess 2:18, Phlm 19, similar constructions occur but without the emphatic  $\alpha\upsilon\tau\omicron;\sim$ . In Rom 9:3; 15:14 and 2 Cor 12:3 Paul uses  $\alpha\upsilon\tau\omicron;\sim$ ; "  $ejgw$ .

<sup>48</sup> He also wants the Corinthians to know that he is present with them through this letter and so intends to break down any allusion that he is only bold through a letter when absent. "A continuity exists between the apostle who writes this letter and the apostle who will soon come to them in person" (Garland 1999:425).

<sup>49</sup> "Goodwill is to be had from four quarters: from our own person...We shall win goodwill from our own person

(I entreat).<sup>50</sup> With another tactical verb in v.2, *devomai* (I beseech), his appeal is oblique in a delicate matter, which he handles with tact and firmness (Martin 1986a:302). His language is emotional and betrays deep conviction coupled with a profound desire to be heard and understood (Carson 1984:32). Another foil against the charge of arrogance is that Paul puts the ground of his appeal outside of himself: “by the meekness and gentleness of Christ.” Ancient writers esteemed “meekness (*prau?th~*)” and “gentleness (*ejpieikeiva*)”<sup>51</sup> because it moderates possible severity (Spicq 1994:3:161; 2:34-35). The clause is a *hendiadys*<sup>52</sup> describing a gentle, humble and modest attitude of Christ. It refers to the pre-existent Lord, who became lowly, weak and poor through condescension to incarnation (Leivestad 1966:156-164; cf. 8:9). By appealing to Christ’s virtues of meekness and gentleness, Paul configures his status as their spiritual director, his basic goodwill toward them, and his presentation of himself to them as the model of Christ himself (Fitzgerald 1990:194; Barnett 1997:459-460).

With self-inflicted irony Paul describes himself as “being humble when present but haughty when absent.” Ancient writers usually used *tapeino;~* (humble) negatively to denote shameful servility or nothingness (Dem. *Or.* 4.23; 9.21; 57.45; Isocrates *Or.* 3.42; 4.68; 8.116; Plato *Leg.* 6.774c; Philo *Rer. Div. Her.* 29). *Qarrw`* (I am bold), as antithesis of *tapeino;~*, connotes haughtiness here (McCant 1999:104). The whole clause forms an antithetical parallelism: *kata; provswpon...tapeino;~* (as present...humble) // *ajpw;n... qarrw`* (as absent...haughty).<sup>53</sup> Through the parallelism, he describes himself as “a craven dog gravelling when present but barking loudly at a safe distance” (Hughes 1962:346). These words, however, are introduced here as an echo of charges being made against Paul by the opponents (10:10). From their perspective, *tapeino;~* carries a pejorative sense, but Paul offers them in a double entendre his own self-estimation based on the model of the incarnate Lord (Martin 1986a:303): *tapeino;~* is the most distinguished characteristic of the incarnate Christ (Phil 2:2-8). The relative *o}~*, which is antecedent, is

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if we refer to our own acts and services without arrogance” (Cic. *Inv.* 1.16.22; cf. *Rhet. Her.* 1.5.8)

<sup>50</sup> This verb has neither a sense of commanding nor a sense of begging (Martin 1986a:302, Martin cited Bjerkelund, C J 1967. *Parakalo*. Oslo: Universitetsforlaget).

<sup>51</sup> *Prau?th~* mellows all relations and it keeps those who have power over others including teachers from the excesses of severity and tyranny, thus helps them to win over their adversaries (Josephus *Ant.* 14.3.3 [§46]; 3.5.7 [§97]; Philo *Vit. Mos.* 1.26; 2.279); *Ejpieikeiva* is regarded as an essential quality in judges since justice must go hand-in-hand with mercy, so for those in positions of superiority, it “is an easy-going quality that moderates the inflexible severity of wrath, a fairness that corrects anything that might be odious or unjust in the strict application of the law” (Spicq 1994:2:34-35; cf. Josephus *Ant.* 15.10.5 [§375]).

<sup>52</sup> *Hendiadys* is a stylistic device in which one idea is presented in two expressions (Deist 1984:112).

<sup>53</sup> The mark “//” symbols “parallel arrangement.”

clearly Paul but grammatically can be Christ, has a purposeful ambiguity in order to remind them that Paul's humility as well as his meekness and gentleness is one of Christ's own characteristic (Barrett 1973:247-248; Peterson 1998a:133-134; cf. 13:3).

In v.2, because Paul prefers meekness to boldness and his attitude depends on their response to this letter, Paul begs them to obey. His entreaty contains a thinly veiled threat that sets the stage for his upcoming visit, and the precise nature of the threat is progressively unveiled further on in the text (10:2, 6, 11; 13:1-2, 10). The threat is primarily aimed at some of the people who are presumed to interfere with Paul's apostolic mission. Anaphoric use of *logivzomai* (twice here; once at 10:7, 11; 11:5; 12:6) signifies that it may be an allusion to a slogan of the opposition party.<sup>54</sup> They "considered" him as a man walking according to the flesh, but Paul takes their words and "disinfects it by claiming it for his expectation of his own estimate of what it would take to win back the Corinthians." (Martin 1986a:304). Here he divides the Corinthians into two or three groups: the majority who are prepared to listen to him, and the minority consisting of detractors. The latter group is also distinguished into the intruders, and a few members of the church who subscribe to them. Paul's purpose is not to get into a contest with the detractors, but to recapture the goodwill of his listening majority so that they might make a favourable judgement about him.

In vv.3-6, Paul employs a pleonastic use of martial metaphor to reinforce his threat: waging war, warfare, weapons, destroying strongholds, tearing down the raised obstacles, taking captives, military alert to punish disobedience. The function of this pleonasm<sup>55</sup> is to amplify his statement and move the Corinthians (cf. Quint. *Inst.* 8.3.53; Lausberg 1998:234-235 [§503]). V.3 is crucial for Paul's making certain that the Corinthians understand him: he walks in the flesh but does not war according to the flesh. By employing *paranomasis*<sup>56</sup> consisting of the phrases, *ejn sarki*; (in flesh) and *kata; savrka* (according to flesh), Paul contrasts his being subject to bodily weakness just as every other believer is, with his not relying on human standards, resources or weapons like everybody else does (Sampley 2000:137).

In v.4, by amplifying his earlier remark (v.3), Paul explains that his weapons are not of the

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<sup>54</sup> Here Paul follows the rhetorical handbook's advice that the most attractive strategy in the *exordium* is to draw from what the opponent has already said against you (Quint. *Inst.* 4.1.54; Cic. *Inv.* 1.17.25).

<sup>55</sup> Pleonasm is the figure of use of more words than are needed (Quint. *Inst.* 9.3.46).

<sup>56</sup> "*Paranomasis* is the figure in which, by means of a modification of sound, or change of letters, a closer resemblance to a given verb or noun is produced, so that similar words express dissimilar things" (*Rhet. Her.*

flesh, but of the power of God. The weapons of flesh (*sarkika*;) are the weapons on which people in the world rely, that is, wealth, glory, power, fluency, cleverness, flatteries, hypocrisies, and whatever else is similar to these (John Chrysostom [1956]:376). Antithetically, his weapons are the weapons through which God can work powerfully (*dunata*; *tw` / qew*).<sup>57</sup> The effectiveness of Paul's weapons is seen in the clause of result, "to the casting down of strongholds." The metaphor of demolition continues, but with a variation, now as the participle clause: destroying arguments. The term of *logismoiv* (arguments) is designed to challenge his opponents' use of reason, as the defensive stance of philosophy sought to ridicule the sophists (Martin 1986a:306).

V.5a shows another defensive fortification to be demolished: every high thing lifted up against the knowledge of God. The knowledge of God probably refers to the gospel (Furnish 1984:458; Barnett 1997:465). The language *u{ywma* (high thing) is borrowed from the battlefield and pictures a wall or a tower from which defenders discharge their ammunition (Kistemaker 1997:336: cf. Malherbe 1983b). Translated here into the area of philosophy, this figure relates to any human theory, rhetoric (Witherington 1995:438) or pretension (Harris 1976:380) raised up against the knowledge of God. V.5b presents the second step of his waging war: bringing every thought into captivity to the obedience of Christ. Of course, after the stronghold has been demolished, the defenders themselves are taken prisoner, but the conquest here is to subdue not people but thoughts. "Every thought" is virtually equivalent to "arguments" (v.4) and "every high thing against the knowledge of God" (v.5a). The task of Paul has a single aim: to make every thought captive to obey Christ. *UJpakoh*; (obedience) is one of Paul's key terms for human response to Christ and his gospel.<sup>58</sup>

Not only the martial metaphor but also the appeal which begun in vv.1-2 is finally concluded in v.6; being ready to punish<sup>59</sup> all disobediences, when their obedience is made full. The last part of a military campaign is to court-martial anyone who remains insubordinate, and Paul proclaims his readiness to do it in v.6a. He also expresses his expectation for the Corinthians to respond to his appeal by obedience to Christ and his authority in v.6b (Furnish 1984:463).

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4.21.29; cf. Cic. *De Or.* 25.84).

<sup>57</sup> The dative *tw` / qew` /* is preferable to be regarded as a dative of personal interest (Barrett 1973:251) than as an intensive dative, in that case the meaning is divinely powerful (Hughes 1962:351n.6; Moule 1959:184).

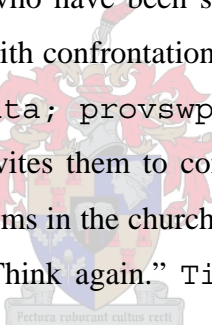
<sup>58</sup> When people were captive of Christ, they experience a complete reversal in their thinking that directs their actions to obey Christ (Martin 1986a:306). The practice of the obedience to Christ here, which Paul intends in this clause, is a submission to Paul's gospel and his authority as their apostle.

<sup>59</sup> The term *ejkdikh`sai* (punish) denotes not personal revenge or mere retribution but an authoritative refutation of theological and practical error (cf. v.5) and formal repudiation of those who promote it (Marshall



The term of *ejkdikh`sai* (to punish) is forensic and denotes “to render justice to the disobedient.” The people in Paul’s mind here<sup>60</sup> are those who would be disobedient to Paul perversely and remain loyal to the intruders, even at the time when the majority come back to Paul (Garland 1999:438).<sup>61</sup> Thus, this verse serves to dissociate the entire congregation of the Corinthian church into three groups<sup>62</sup> as in v.2: the majority expected to be obedient; the intruders; and the minority who remain loyal to the intruders (Witherington 1995:439; Danker 1989:153). Paul wants nobody in the congregation to be left in the disobedient group, but he, in alliance with the majority, is ready to accomplish the punishment of all the disobedient to Christ in any event. His weapons that are from God and are used in his ministry to them will equip him to finish the campaign successfully, so it will be proven powerful. The use of *homoeopropheron*<sup>63</sup> is notable in v.6: *ejn*, *eJtoivmw/*, *e[conte~* and *ejkdikh`sai*; *pa`san*, *parakohvn*, and *plhrwqh`/* (including *pa`n* twice in v.5); *uJmw`n* and *uJpakohv*.

In *v.7*, Paul scolds the congregation who have been swayed by the intruders, moreover he issues a challenge to the Corinthians with confrontational language: “Look at what is in front of you [in the right].”<sup>64</sup> Paul repeats *kata; provswpon* from v.1, where he referred to his presence among them, but here he invites them to consider the fact of the church and the presence of those who cause the problems in the church (cf. Barnett 1997:470). His challenge continues: “Who belongs to Christ? Think again.” *Ti~* (anyone) is probably notional one



2001:157).

<sup>60</sup> Many scholars assume that Paul is thinking of the outsiders (Furnish 1984:461; Barrett 1973:253-254; Martin 1986a:306-307), but Paul cannot punish these intruders except to evict them. Paul is primarily concerned in the congregation themselves. The disobedient would include those who continue to accuse that Paul walks to the flesh, to be guilty of sexual immorality and factions (12:20-21), and to promote false apostles until his coming again (Garland 1999:438).

<sup>61</sup> Paul is sure that the majority of the congregation will obey him fully and they will examine and expel the intruders, so he does not want to take over their own responsibility. While he punishes the disobedient minority, the obedient majority would punish the intruders.

<sup>62</sup> Dissociation always implies association (Perelman & Olbrecht-Tyteca 1969:190). Thus this separation helps not only to weaken the relationship between the Corinthians and the intruders but also to associate the congregation to Paul. At the other hand, Paul continually tries to dissociate appearance and reality, inadequate knowledge and adequate knowledge, human power and divine power, and etc. in 2 Cor 10-13 for breaking the connection between the false apostle and the congregation (cf. [about dissociation of concepts] Perelman & Olbrechts-Tyteca 1969:411ff.).

<sup>63</sup> *Homoeopropheron* (alliteration) is a figure of speech that is the recurrence of an initial consonant or vowel sound and so would yield what is called front rhyme (Lanham 1969:6).

<sup>64</sup> This sentence can be interpreted several ways: (1) as a question: Do you look on things after the outward appearance? (2) as an indicative mood: You look at the surface of things; (3) as an imperative mood like here. The last seems the best choice because the verb *blevpete* is almost used by Paul in an imperative sense (1 Cor 8:9; 10:18; 16:10; Gal 5:15; Eph 5:15; Phil 3:2; Col 2:8; 4:17; Furnish 1984:465). But in any case Paul’s intention is the same: Look the reality not the appearance. And it would reflect a key problem in the Corinthians’ spirituality (Garland 1999:439).



(Barnett 1997:470), and *Cristou` ei\nai* (being Christ's) denotes various concepts to the audience: a Christian in general or a Spirit-empowered minister in particular. Here Paul might embellish his relationship with Christ by using the *reflexio*,<sup>65</sup> *regressio*<sup>66</sup> and *traductio*<sup>67</sup> of *Cristou`*. When Paul applies this term to anyone (*aujto;~ Cristou*) it simply means a Christian, but when to himself (*ou{tw~ kai; hJmei`~*) it means a minister who has the authority from Christ himself.<sup>68</sup> Thus he repeats the word used by the Corinthians and changes the meaning (*reflexio*), and draws a distinction regarding the meaning (*regressio*). He also uses the function of the genitive case of *Cristou* differently (*traductio*): in the former case the genitive of relation (Sampley 2000:140; cf. Schmithals 1971:197-206, who suggests the partitive genitive) and in the latter case the genitive of producer. Barrett (1973:256) suggests that the clause of *tou`to logizevsqw pavlin ejfÆ eJautou* means "let him have another look at himself." In that case, Paul will challenge them to examine themselves with regard to their belonging to Christ (13:5).

In v.8, Paul "clinches his counterclaim and focuses on the main point," his authority (Martin 1986a:309). The phrase *perissovteron ti* (somewhat more abundantly) is preferably translated as a real comparison (Barrett 1973:258). However it is not compared with his boasting of *Cristou` ei\nai* in v.7 (against Furnish 1984:466), but with his ordinary act (Barnett 1977:473n.33). The comparative shows that he is speaking in the context of emotion such as pride or grief (cf. 1:12; 2:4, 7; 7:13, 15; 11:23; 12:15). The issue of boast (*kauchvsi~*) that is so prominent in 2 Cor 10-13 first surfaces here, and the subjunctive aorist of *kauchvswmai* shows that the statement is hypothetical. The charge of boasting too much in his authority reflects the perspective of his opponents (Käsemann 1942:36), but Paul does not believe that he boasted excessively because his boasting was according to the limit of his authority (*ejxousiva*). The authority indicates his apostleship.<sup>69</sup> Paul does not say "my apostleship" but "our authority," which means the apostolic authority of him and his

<sup>65</sup> *Reflexio* is a figure of thought "in the form of a dialogue: a word used by the first interlocutor is received by the second in a changed sense which emphasizes the speaker's point of view," so "the same word is used in two different meanings" (Lausberg 1998:297 [§663]; Quint. *Inst.* 9.3.68).

<sup>66</sup> *Regressio* is a figure of repetition which simultaneously reiterates things that have already been said, and draws distinctions between them" (Quint. *Inst.* 9.3.35; cf. Lausberg 1998:353 [§798]).

<sup>67</sup> *Traductio* (transplacement) is the both the frequent reintroduction of the same word and when a word is used in various functions (*Rhet. Her.* 4.14.20-21; Quint. *Inst.* 9.3.41-42).

<sup>68</sup> The phrase *peri; th`" ejxousiva" hJmw`n* (v.8) supports this meaning.

<sup>69</sup> In the Gospel *ejxousiva* is something God delegates to the Son of Man to execute eschatological action on his behalf (Mark 1:27), and in turn Jesus delegated his authority to his apostles (Mark 3:15; 6:7). Paul's use of the word prior to this letter is concentrated at 1 Cor 9 where he writes his authority as an apostle (Theissen 1982:45). On the other hand, the term was widespread in the ancient Mediterranean world, but Paul reorients its meaning, function (Banks 1993:132-133) and its manner of exercising (Best 1988:95).

co-workers over entire Gentile mission, especially over the Aegean region with his headquarter at Corinth (vv.12-18).<sup>70</sup> Paul is sure that he can defend or boast in his or their apostolic authority over the Corinthian church without any shame. Another reason for not being ashamed is that his authority has its effects, constructive or destructive. This clause shows the ultimate aim of Paul's authority, "building up the church," compared with the focus of the previous military metaphor "tearing down the pretension," and it emphasizes his constructive ministry in comparison with the destructive result of the false apostles' work. V.9 shows that Paul exercises his authority in his letters to build them up: "lest I should seem as it were to frighten you by my letters."<sup>71</sup> "Letters" refers to the previous letters including "severe letter" (2:4; 7:8; cf. 10:10), but also reveals his worry regarding for the present letter.

V.10 treats the already existing criticism of the inconsistency between his letters and his presence, but also functions a *sermocinatio*<sup>72</sup> that warns against the criticism for this letter in the future. Paul's use of the verb, *fhsivn* (anyone says) is typical of the ancient diatribe form<sup>73</sup> (McCant 1999:108-109). His rhetoric is responsible for his charges in this verse: weak appearance and contemptible speech. The judgement of his weak appearance is also rendered according to the canon of rhetoric (Winter 1997:212). Epictetus (*Diss.* 3.22.86-89) testified that the requirement for effective preaching included an attractive physical appearance. Here, as in v.1, he states the antithesis chiasmically: *aiJ ejpistolai... barei`ai kai; ijscurai;* (the letters...weighty and strong) X *parousiva tou` swvmato~ ajsqenh;~ kai; oJ lovgo~ ejxouqenhmevno~* (the bodily presence weak and the word of no account).<sup>74</sup> Paul does not need to defend the power of his letter, but he needs to convince them that he can be no less effective when present as he is in his letters, and he does so in v.11. He prepares for his upcoming visit by contending the consistency between what he writes and what he does. He also hopes that this letter will provoke their repentance (cf. 7:8-9) so he can come like a meek and gentle parent (13:10). Paul uses the antithetical and

<sup>70</sup> According to Lambrecht (1996a:329-330) 10:8 serves an preliminary function to 10:12-18 by introducing three themes, which will specifically be dealt with in these verses: authority, boasting and commendation.

<sup>71</sup> The verse, *i{na mh; dovxw wJ" a]n ejkfobei`n uJma`" dia; tw`n ejpistolw`n*, lacks precision in syntax. Scholars try to modify the wording to convey the meaning of this sentence: The New Jerusalem Bible connects v.8c and v.9; Moule (1959:145) views the use of *i{na* as imperative; Garland (1999:445) connects v.9 to v.11 and treats v.10 as a parenthesis. But when this letter was read, the audience seemed to have no problem to grasp the point of Paul's saying to apply the aim of his work to his letters and to reject the false evaluation of them.

<sup>72</sup> *Sermocinatio* is a figure of thought in which the speaker answers the remarks or criticism of a pretended interlocutor (Lanham 1969:92; cf. *Rhet. Her.* 4.52.65; Quint. *Inst.* 9.2.31)

<sup>73</sup> Probably Paul has in mind a leader of the opposition (Barrett 1973:260; McCant 1999:109), but the word also is to be used for generalization.

<sup>74</sup> The mark "X" symbols "crisscross arrangement of chiasm."

chiastic structure with the motive he used in v.1 here too:  $\tau\omega\`/ \ \lambda\omicron\upsilon\gamma\omega\`/ \dots \alpha\jmath\upsilon\omicron\nu\tau\epsilon\sim$  (in word...as absent) X  $\rho\alpha\omicron\upsilon\nu\tau\epsilon\sim \ \tau\omega\`/ \ \epsilon\lbrack\gamma\omega\`/$  (as present in the work).

Vv.1-11 seems a little long as an *exordium*, but it has a befitting length if we consider the fact that the length of the *exordium* is dispensed with if the case is simple or complicated, and if the audience is fully aware of what the rhetor will say or not say (Arist. *Rh.* 3.14.1415b.8; Quint. *Inst.* 4.1.62, 72). These verses function fittingly as the *exordium*, which has three main functions: making audience attentive, receptive, and well disposed. Paul makes his audience attentive by the most emphatic self-reference (v.1) and by the reference of Christ's meekness and gentleness implicitly stressing his authority as Christ's apostle (v.2). He makes them receptive by using the tactful verbs,  $\rho\alpha\kappa\alpha\lambda\omega\`$  and  $\delta\epsilon\upsilon\omicron\mu\alpha\iota$ , and appealing to the characteristics of Christ to avoid the impression of an arrogant attitude (vv.1-2). He also makes them receptive by using a martial metaphor, in which he draws both on pathos by provoking their fear, and on *ethos* by presenting himself as a person of morality and credibility (vv.3-6). The anticipatory reference of his upcoming visit and execution of his authority becomes a tangible threat<sup>75</sup> (vv.2, 11). He makes them well disposed by drawing on what the opponents have already said against him to weaken the effect of the charges made by them (vv.1-2, 9-10). He maximizes the effect by picking up the same language and turning it to his own defence and against his opponents (vv.3-5). He also makes them well disposed by presenting his good will considering to the goal of his ministry, viz. their edification (v.8).

Vv.1-11 also functions as the *propositio*, in which Paul not only clarifies what is at issue, but also he lays out four main topics that he will discuss in the *argumentatio*. (1) What is the true character of the intruders? They belong to Satan not to Christ. Paul belongs to Christ (v.7). The topic will be discussed in 11:1-21a. (2) What is the servant of Christ like? What kind of weapon does Christ's servant use? Divine power, not worldly power, is the weapon of Christ's servant (vv.3-6). The topic will be discussed in 11:21b-12:10. (3) Who is whose benefactor? Paul has the authority of apostleship (vv.8-9). The topic will be discussed in 12:11-19. (4) What sort of man do they want when he comes again? If they want his coming as a meek and gentle parent, not as a harsh discipliner, they must prepare (vv.1-2, 6, 10-11). The topic will be discussed in 12:20-13:4.

#### 4.4.2 *Narratio* (10:12-18)

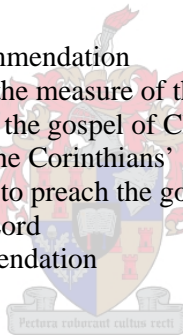
<sup>75</sup> The threat is effective when the opposition has already swayed the audience (Quint. *Inst.* 4.1.21).

Vv.12-18 is the *narratio* of 2 Cor 10-13, which is calculated to make the *propositio* (vv.1-11) more credible, and to prepare for the *argumentatio* (11:1-13:4). The *narratio* is the simple statement of agreed facts, the evidence before it is interpreted (Cic. *Inv.* 1.19.27; Cic. *Part. Or.* 9.31), but its purpose is “rather to persuade the judge” (Quint. *Inst.* 4.2.21). It has three goals, to inform, to move and to please (O’Mahony 2000:45). A strong *narratio* would be brief, clear, and probable:

In making a speech of our own, when we are narrating something that happened in the past, or describing the present situation, or forecasting the future, we must be each of these things clearly, briefly and convincingly (*Rhet. ad Alex.* 30.1438a.20)

In the *narratio* Paul details what the audience already know but with a view to clarifying the nature of the case: not only the case itself, but also the bearings on the case (cf. Quint. *Inst.* 4.2.11). Two rhetorical figures hold this section together as the *narratio* in the whole section: an *inclusio* form by “commend” (v.12; v.18); repetitions of the *correctio*, “not...but” (vv.12, 13, 15, 18).<sup>76</sup> It has a chiasmic structure in outline as follows:

(v.12)	A	Disapproved commendation
(v.13a,b)	B	Boasting within the measure of the sphere which God apportions
(vv.13c-15a)	C	Paul’s coming in the gospel of Christ even as far as the Corinthians
(v.15b)	D	Paul’s hope for the Corinthians’ growth in faith
(vv.15c-16)	C’	Paul’s expecting to preach the gospel of Christ even beyond the Corinthians
(v.17)	B’	Boasting in the Lord
(v.18)	A’	Approved commendation



From v.12, Paul turns his attention more directly to the opponents who have invaded his ministry field and boasted inappropriately over their labours. The crux of the matter is that they have commended themselves while denigrating Paul’s authority. Paul’s response is the sarcasm that sharpens the parody: “For we are not bold to classify or compare ourselves with them that commend themselves.” *Ga;r* helps to show that Paul is speaking ironically here (Furnish 1984:469). *Tolma`n* (bold) means pushing oneself forward so that one does not hesitate to speak or act on one’s own behalf (Martin 1986a:319); it was regarded as a necessary and expected characteristic of an effective orator and leader (Isocrates *Or.* 15.192). It has been enumerated a part of the complaint against Paul. Thus, he already manifested his boldness if necessary (v.2). Nevertheless, the fact that he professes his lack of boldness here is irony, which denotes that he disparages their self-commendation with mock self-deprecation (Garland 1999:453). What Paul would not be bold to do is classification or comparison

<sup>76</sup> *Correctio* consists in the rejection of an expression that was used a moment before, and its replacement by

(ejgkri`nai h] sugkri`nai).<sup>77</sup> Comparison (suvgkrisi~), the rhetorical trope of distinguishing oneself by association and correlation with others, was a common device<sup>78</sup> to liken oneself to another, or to claim advantage over the analogous person (Sampley 2000:143; cf. Forbes 1986).<sup>79</sup> Paul refuses their comparison from a point of superiority. Self-praise (eJauto;n sunistanwvn) also was a routine tactic for those who aimed at gaining a following for themselves (DioChry. *Or.* 6.21; Savage 1996:23). Sarcasm persists with the indictment of self-commending people: self-measuring and self-comparing which have no objective criteria for evaluation. The repetition of the reflexive pronouns (eJautouv~ and eJautoi`~) and the tight chiasmic structure (eJautoi`~ eJautou;~ metrou`nte~ [measuring themselves by themselves] 

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 sugkrivnonte~ eJautou;~ eJautoi`~ [comparing themselves with themselves]) highlight their preposterous criteria. The repetition of the verbs prefixed by “sun-” in the text also emphasizes the boastful conspiracy on the part of Paul’s opponents (Danker 1989:158; Peterson 1998a:164-165). In this verse, Paul disavows comparison and self-praise but cannot avoid it for the passages to come.

V.13 shows that Paul’s criterion is not the same as that of the opponents, but from God: not beyond measure, but according to the measure of the canon which God appointed to him as a measure. The pronoun hJmei`~ functions as dissociation from “they” (v.12) who have any such self-originating claim. Paul here prepares for his main argumentation by a small but important change in terminology, viz. from comparison (suvgkrisi~) to boast (kauvchsi~). The latter is a more offensive label, and has a theological meaning, that is which one does place his trust and confidence in (Witherington 1995:441; Peterson 1998a:170). In this context, kauvchsi~ refers to apostolic authority (McCant 1999:112). The canon (kanovn: a measuring rod or norm) in itself is not a geographical concept, but the services it formulates could be in this case also geographically partitioned, viz. a measured field or jurisdiction (Horsley [1981]:44-45). If, however, one relates the canon with some specific territorial agreement between Paul and the pillar apostles, it goes too far beyond the evidence (against Martin 1986a:316). Corinth is included in his jurisdiction: “to reach even

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another expression for amplification: [not x, but y] or [x- -x? no, actually y] (Lausberg 1999:346-347 [§785]).

<sup>77</sup> There is a figure of speech, *paronomasia*. Whereas ejgkri`nai means to judge within a class, sugkri`nai means to compete with something outside its class (Furnish 1984:469, 481).

<sup>78</sup> It thus also was a common exercise in one’s early education (cf. Arist. *Rh.* 1.9.38-39).

<sup>79</sup> However, there were dangers in comparison, for example, it is considered foolish not only to compare with one who was superior but also to compare with someone obviously inferior (Marshall 1987b:372; cf. Forbes 1986:25-26n.20). In that sense Paul would not dare to compare with self-commending people.



unto you (ejfikevsqai a[cri kai; uJmw`n).”

Vv.14-15a basically repeat what Paul says in v.13 but take it a step further by making it more specific: He does not overextend himself to reach to them, because he was the first to come to them (a[cri kai; uJmw`n ejfqavsamen) with the gospel (v.14); He does not boast beyond measure, because he does not boast in the labours of others (v.15a). The statement of v.14 supports the canon God appointed to him as a measure, his jurisdiction over the Corinthian church. In the statement of v.15a, he expresses one of his principles of ministry: to preach the gospel where Christ was not known. He shows his sensitivity about working where others have already established churches in Rom 15:20. The opponents, however, try to build their fortification on someone else’s foundation (v.16). The clauses of oujk eij~ ta; a[metra kauchsovmega [kaucwvmenoi] (we will [did] not boast beyond measure) (vv.13,15) and ouj wJ~ uJperekteivnomen eJautouv~ (we do not overstretch ourselves much) (v.14) form the *interpretatio*.<sup>80</sup> The clauses of ejfikevsqai a[cri kai; uJmw`n (we reached even unto you) (v.13) and a[cri kai; uJmw`n ejfqavsamen (we came first even unto you) (v.14) figure the *expolitio*.<sup>81</sup> These figures of speech reveal the theme of distance and space, and emphasize the fact that Corinth is “as much part of the gospel ‘field’ demarcated by God to Paul” (Barnett 1997:447-448).

V.15b occupies the centre in the chiasmic structure of this passage and is the heart of Paul’s thought: his hoping that their faith will increase. It is not elaborated further here, and it does not need further explanation because Paul’s converts would have recognized that such a hope is fundamental to his view of the life of faith. Earlier, Paul had charged the Corinthians with being babies regarding faith for too long (1 Cor 3:1), so they know well Paul’s frustration at their immaturity of faith. As their earlier fractiousness among themselves proved that they were retarded in their growth in faith, so their being attracted to outsiders is a sign of the still-present need for growth in faith (Sampley 2000:144-145). Their faith does not mean just the faithfulness to Paul’s ministry (against Martin 1986a:323-324), but faith in Christ and his gospel. The emphasis is on the aujxanomevnh~ (growing). Their progress in faith results in many things: their self-estimate of the measure of faith is more accurate (Rom 12:3-8), enabling their rejection of the false teachers; their carrying of another’s burden more fully and

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<sup>80</sup> *Interpretatio* (synonymy) is a figure of speech that “does not duplicate the same word by repeating it, but replaces the word that has been used by another of the same meaning” (*Rhet. Her.* 4.28.38).

<sup>81</sup> *Expolitio* (refining) is “the elaboration of an idea through the variation of the linguistic formulation and the secondary ideas belonging to the main idea” (Lausberg 1998:372 [§830]; cf. *Rhet. Her.* 4.42.54).

more readily (Gal 6:2-5), thus their willing participation in the collection for the poor saints in Jerusalem; etc. V.15c-16 show the result which their growth of faith immediately brings in this situation: their growing responsibility to the gospel and the increase of Paul's status among them, thus their support of the expansion of Paul's apostolic ministry beyond Achaia (cf. Rom 15:24-29). With a final mention of *kanovn*, Paul indirectly ridicules the intruders and terminates the theme of territory.

In v.17 with a reference to Jer 9:23-24 (LXX 9:22-23), Paul makes the positive counterparts to the negative point indirectly made in previous verses: False boasting is boasting either in one's own self-proclaimed and irrelevant accomplishment, or in the labours of others. Legitimate boasting, by contrast, is boasting in the Lord, which means to boast only in what the grace of God has accomplished in one's life. In v.18, Paul returns to the theme that opens the *narratio*, *sunistavnwn* (commending). This verb thus makes this passage the *inclusio* and its impact could not have been lost on the audience. The commendation of the Lord is the divine counterpart to human boasting in the Lord. Paul lays down a cleverly crafted maxim-like declaration, as if beyond dispute that "for it is not the one who commends himself who is approved, but the one whom the Lord commends." The *correctio* figure (not...but) emphasizes the criterion of *dovkimo~* (the approved). The notion of *dovkimo~* will return as another *inclusio* in the *peroratio* (13:5-10).

Vv.12-18, as the *narratio*, function well to make the *propositio* more credible and to prepare the *argumentatio*. There are three types of *narratio*: the first type that is used when we set forth the facts, and turn every detail to our advantage; the second type is used as a means of winning belief, or incriminating our adversary, or effecting a transition, or setting the stage for something; the last type is used for amusement (Cic. *Inv.* 1.19.27; *Rhet. Her.* 1.8.12; Quint. *Inst.* 4.2.11). This *narratio* clearly belongs to the second type, for it is directly related to winning belief or incriminating the opponents. In this passage Paul decisively characterizes himself and his opponents during a description of something that they know well, which attracts the emotion of audience positively to himself and negatively to them.<sup>82</sup> By reminding them that they are his territory and he is their apostle (cf. 1 Cor 9:2) through the gospel, Paul then will be in good position to challenge them at the *argumentatio*.

The focus of the *narratio* is "to move" the audience towards the *narratio*'s three goals, to inform, to move, or to please, and so to prepare for all the arguments in the *argumentatio*. (1)



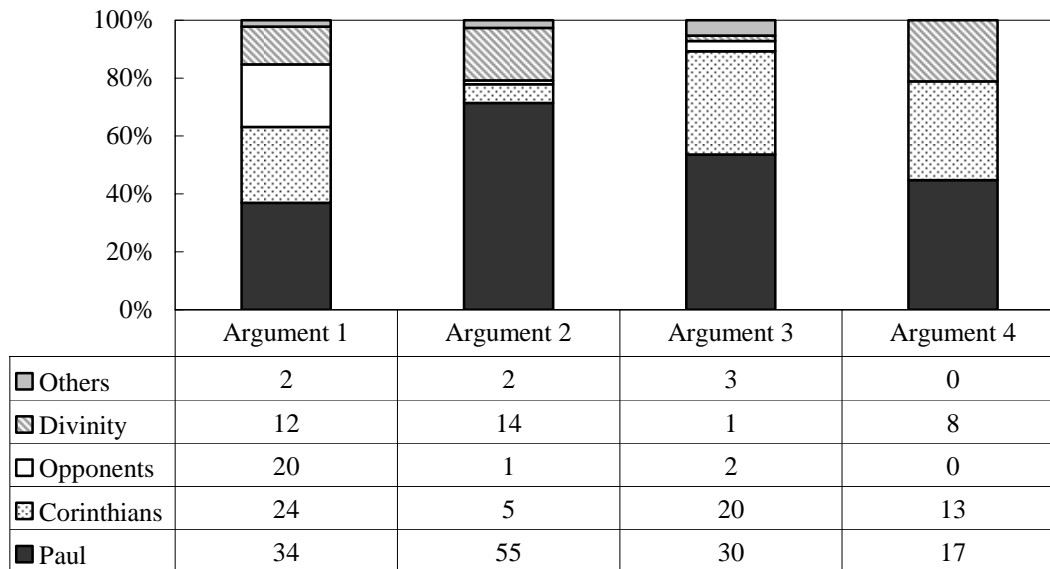
Paul makes clear that the opponents are just intruders into someone else's labours, actually his labours. Thus, he prepares to bring to light the true colours of the opponents, which is the topic of the first argument (11:1-21a). (2) By introducing the terms of *kanovn* and *dovkimo~* and their definitions, Paul manifests a different criterion from that of the Corinthians, so he contrives to challenge them to rethink what the true signs of apostleship are, which is the second argument (11:21b-12:10). His reference to repudiating comparison (*suvvgkrisi~*) and boasting (*kauvchsi~*) prepares his renewed usage of them in the first argument and the second argument respectively. (3) Paul expresses his hope of their growing in the faith, thus he provokes their anticipation of a healthy future concerning their relationship to Paul, which is the topic of the third argument (12:11-19). (4) By referring to his expectation of their *dovkimo~*, and of their supporting his mission to Corinth Paul makes them to prepare his upcoming visit, which is the last argument (12:20-13:4).

### 4.4.3 *Argumentatio* (11:1-13:4)

The *argumentatio* (*confirmatio*) "is the part of the oration which by marshalling arguments lends credit, authority, and support to our case" (Cic. *Inv.* 1.24.34). Thus, it is the central, decisive part of the rhetoric, which is prepared for by the *exordium* and the *narratio* (Quint. *Inst.* 5.pr.4), and prepares the *peroratio*. Although the *argumentatio* is a logical argumentation in general, it needs to appeal to the emotion of the audience (Quint. *Inst.* 5.14.29). Paul's *argumentatio* is arranged around four major topics that he indicated in the *propositio* and the *narratio*. The comparison of the frequencies of name, noun, pronoun and subjective verb-suffix indicating persons shows the characteristics of each of the four arguments, as follows:

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<sup>82</sup> This characterization is very useful in the *narratio* (Arist. *Rh.* 3.16.10).



The bar graphs illustrate the ratios of frequency of Paul, the Corinthians, the opponents, God and Christ, and others in the each argument and the chart presents the number of frequencies of each character in the each argument. From the above table the following facts are clearly manifested: (1) the first argument is equally allotted to all characters, but the opponents appear more frequently in this argument (20 times) than other arguments (once, twice, and not at all); (2) the most of the second argument is allotted to Paul himself, and the divine being plays a greater role here; (3) The third argument totally focuses on Paul and the Corinthians; (4) The fourth argument is distributed evenly between Paul, the Corinthian and the divine being.

#### 4.4.3.1 Argument 1: What is the true character of the intruders? (11:1-21a)

Paul starts his first argument with two key words which and derivatives or synonym of which are repeated throughout this section: *ajnevcomai* (to endure) (11:1[twice], 4, 16, 19, 20) and *ajfrosuvnh* (foolishness) (11:1, 16, 17, 19, 21). These words lead the whole passage to an irony. In Paul's time, irony was considered as the common method to ridicule one's opponents when a rhetor was badly treated and his achievement was being credited to his opponents (Watson 2002a:265; Forbes 1986:13; cf. *Rhet. ad Alex.* 35.1441b.23-24). Paul, who finds himself at this situation in Corinth, uses irony to express his indignation and to attack his opponents. Through irony, he compares himself with the intruders, so as to poignantly expose their true colours: Who are they (in comparison with him)? Furthermore, he reveals "what dunderheads the Corinthians are for questioning his credentials" and for tolerating the intruders (McCant 1999:115).

This argument and the next argument (11:21b-12:10) together forms the “fool’s discourse”: the first focuses on *suvḡkrisi~* whereas the second on *kauvchsi~*. Many scholars (Garland, Barnett, Furnish, Hafemann, Martin, Bultmann, etc.) think the actual start of speaking as a fool is at 11:21b and that this section is just its introduction, or a digression to establish his own legitimacy. But this is one of two main parts of the fool’s discourse. In the *narratio*, Paul considers both of comparison and of self-boasting as foolish, and expresses his dislike of participating in them. Forced into a corner, however, Paul must opt for the foolish, in comparison (11:1-21a) and in boasting (11:21b-12:10). This section has a peculiar structure: the scattered and parenthetical repetition of Paul’s unwillingness for foolish comparison (X, X’) and his indignation toward their foolishness (Y, Y’); the parallel comparisons between Paul and his opponents in three issues (A, B, C, A’, B’, C’). The structure is as follows:

(v.1)	X	Paul’s asking for their putting up with his foolishness (indirect reproach)
(vv.2-4a)	A	“I am your father who betroths you to Christ (but they deceive you as Satan deceives Eve).”
(v.4b)	Y	Paul’s direct reproach against their putting up with “the different”
(vv.5-6)	B	“I am proud of divine knowledge (but they are proud of worldly practice).”
(vv.7-12)	C	“I keep myself from being a burden to you (but they are exploiting you).”
(vv.13-15)	A’	“The intruders, as Satan’s servants, deceive you”
(vv.16-17)	X’	Paul’s asking for their putting up with his foolish boast (indirect reproach)
(vv.18)	B’	“The intruders boast worldly.”
(v.19)	Y’	Paul’s direct reproach against their putting up with “the foolish”
(vv.20-21a)	C’	“The intruders are exploiting you.”



In v.1, Paul starts his argument with the common rhetorical themes: *ajnevcomai* (Danker 1989:161; cf. DioChry. *Or.* 57.5; Isocrates *Or.* 15.13; Dem. *De Co.* 160) and *ajfrosuvnh*.<sup>83</sup> This verse, then, is considered as the *prodiorthosis* (advance justification), because Paul anticipates that his statements that follow may offend his audience (McCant 1999:115; Furnish 1984:499). His appeal, however, is not only defensive but also offensive. The *commutatio*<sup>84</sup> of *ajnevcomai*: the mood of the first is imperative and of the second indicative,<sup>85</sup> and the use of *o[fe]lon*: a particle to introduce an unattainable wish (Martin 1986a:331), shows his indignation toward their foolish misunderstanding of him (cf. v.16: somebody already considered him foolish) and their foolish enduring of the intruders (v.4). In

<sup>83</sup> *Ajfrosuvnh* relates to the person who has lost the correct measure (*mevtron*) of himself and the world around him in Greek-Roman society (Fallon 1980:92).

<sup>84</sup> *Commutatio* is a figure of repetition, which consists in using the same words in different forms and usually in opposite ideas (*Rhet. Her.* 4.21.29; Lausberg 1998: 354-355 [§800]).

<sup>85</sup> Thus, this verse is translated as “Would that you could bear with me in a little foolishness; but you are already putting up with me.” In this case, the latter clause is a parody for their foolish misunderstanding him.

the next verses, Paul gives three reasons for his appeal of *ajnevcomai*: he has the same jealousy as God has for the church which is betrothed to Christ by him (vv.2-3); the church is ready to accept the false one (v.4); he convinces them that he is not in the least inferior to his opponents (vv.5-6).

In vv.2-3, Paul puts the first reason for the Corinthians' putting up with him into the framework of betrothal and marriage. The image of betrothal suggests that the Corinthians' marriage to Christ awaits consummation when Paul will present (*parasth`sai*)<sup>86</sup> them to him at the *parousia*. In the meantime the spiritual father keeps her from impurity and defilement, so Paul feels a divine jealousy (*qeou` zh`lo~*). The pleonasm of *zhlw`* and *zhvhw`* has the effect of amplifying, and moving the audience (cf. Quint. *Inst.* 9.3.46). The emphasis of this verse is on the *parqevnon aJgnh;n* (a pure virgin) as well as *tw`/ Cristw`/* (to Christ). Simplicity and purity are prerequisites for a bride, and Paul is afraid that the church is already going astray. He draws on the account of the cunning serpent's deception of Eve. As the serpent ensnared Eve with guileful argument, the intruders "have snaked their way into the Corinthians' affection and have captured their minds with a more alluring gospel but a deadly one" (Garland 1999:462). The result of their work, the ruin of *ta; nohmata uJmw`n* (your mind), is contrasted with that of Paul's divine power, and the captivity of all minds into the obedience to Christ (10:5). His reference to the serpent's deception and craftiness (*panourgiva*) prepares the audience for the identification of his opponents.

V.4 gives the second reason: they have already put up well enough with others, who come with a different Jesus, a different Spirit and a different gospel. Although these references seems to indicate that the controversy between Paul and his opponents is about Christology,<sup>87</sup> as in Galatians, nowhere is there any indication of a different picture of Jesus, Spirit, and gospel.<sup>88</sup> The only thing that we can be sure about is the difference that their preaching alienates the Corinthians from Christ and leads them into apostasy (vv.2-3). Their life style is

<sup>86</sup> *Paristhmi* is an eschatological technical term used by Paul, describing the appearance, the presentation of the persons before God as judge (2 Cor 4:14; Rom 14:10; 1 Cor 8:8; Furnish 1984:486; Sampley 2000:148).

<sup>87</sup> Some scholars think this verse is the most important in the entire four chapters because they regard it as the key statement for understanding his opponents (Martin 1986a:334; Bultmann 1985:204; Käsemann 1942:14).

<sup>88</sup> Paul chooses items known by everyone to be at the heart of his preaching: Jesus, Spirit and gospel, and thereby gives the Corinthians an opportunity to rethink the origin of their faith compared with the other origin of the intruders' faith. Thus Paul once again implicitly invites them to affirm their alignment with himself, with the Jesus he preached, with the Spirit that came to them when they received the gospel, which their faith originates from (Sampley 2000:148-149). In this case the three terms form the *expositio*, that is the elaboration of an idea through the secondary ideas (Spirit and gospel) belonging to the main idea (Jesus) (Lausberg 1998:372 [§830];

also entirely different from that of Paul, who is imitating the crucified Christ. Thus, their difference is grounded in a different Christology. Although Paul's criticism is on the Corinthians' bearing with the opponents without discernment, the focus is on the identification of the intruders: they are not the workers of Jesus at all.

Vv.5-6 give the third reason: Paul is in no way inferior to the "super apostles." The super apostles (οἱ ὑπερλίαν ἀποστόλοι) (here and at 12:11) correspond to the one who comes (v.4), and to the *yeudapovstoloi* (pseudo-apostles) (v.13).<sup>89</sup> The *υἱπερλίαν* is Paul's own sarcastic way of indirectly acknowledging their claims of being superior to him. In what did they classify themselves as superior to Paul? The answers are scattered throughout the whole text but one claim is inferred in v.6: superiority as a trained speaker. In comparison with them Paul is *ἰδιωτὴς τῶν λογιζομένων*, who lacks "the polish of a skilled rhetorician who waxes eloquently with compelling arguments" (Garland 1999:469). However, Paul's disdain of rhetorical persuasion in 1 Cor 1-2 is remarkable.<sup>90</sup> He believes the real power of persuasion is not in eloquence of speaking, but in the words of the Spirit. Thus in spite of admitting his unskilled speaking, he vigorously denies that he lacks knowledge by repeating the adversative *ἀλλὰ* twice. The knowledge is closely related with Jesus, the Spirit and the gospel (v.4), and points to the knowledge of God (10:5) in broader context, which produces a true change of the receivers through the Spirit. Since he has already shown this in every way among them, he does not hesitate to assert his superiority. This assertion also shows the emptiness of the superiority which they claim.

Paul's refusal of support by the Corinthians was another issue in which he was criticised as inferior. The opponents asserted that Paul did not deserve to be paid because he was *ἰδιωτὴς* in speaking. In vv.7-9 Paul's irony is brutal and bitter (McCant 1999:121) with rhetorical questions, and with rhetorical exaggeration: "committing sin" or "robbing," and with *figura etymologica*<sup>91</sup> of *eujaggevlion eujhggelisavmhn*. This indicates how strongly Paul feels that his cause at Corinth is at stake. His first reason to refuse any subsidy

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*Rhet. Her.* 4.54).

<sup>89</sup> The identification of the "super apostles" provokes many arguments. Käsemann (1942), Barrett (1982) and Thrall (1980) distinguish them from Paul's opponents in Corinth. Furnish (1984:505), Martin (1986a:342) and Garland (1999:485-486) assert there is no distinction between them and the intruders in Corinth.

<sup>90</sup> Paul disavows the very presuppositions behind the rhetorical persuasion (1 Cor 2:13). Though he uses rhetoric he deviates from conventional oratory standard. According to Litfin (1994:208) there are five steps in rhetorical persuasion: attention, comprehension, yielding, retention and action. Paul stressed step two, comprehension, and left the third step, yielding, to the Spirit. He rejected the rhetorical strategies designed to promote yielding. The criticism of his weakness in speaking thus seems to be related particularly to eloquence.

<sup>91</sup> *Figura etymologica* is a figure of repetition, using the same root to produce different words in order to make

from them is not to dishonour but to elevate them, by lowering himself,<sup>92</sup> so that in the behaviour Paul could be more like his Lord (8:9). Their elevation is the direct result of the poverty of Christ, and indirectly of Paul's lowering. Two military metaphors explain how Paul can preach the gospel without charge at Corinth: *σὺν λᾶν* (to rob) and *οἰκονομία* (a soldier's rations). The amplified and vivid imagery of his words emphasizes the purpose of his action: "so as to serve you" (v.8). V.9 explains the previous verses: "not being a burden (*καταναγκάζων*)"<sup>93</sup> in the sense of "lowering himself" (v.7), and "providing of the brothers from Macedonia" in the sense of "robbing other churches" (v.8). With the shaming device of *καταναγκάζων*, as well as military metaphors, Paul is "serving them a double whammy" here (McCant 1999:124). Paul shows his unyielding determination that in all things he will be financially independent of the Corinthians.

In v.10 with an oath formula, "as the truth of Christ is in me," he declares his continual proclamation of the gospel gratis in Achaia, which is his boast (cf. 1 Cor 9:15-18). Paul uses in an indignant tone here, in response to the imputation of the charge that he has dealt suspiciously and selfishly with the Corinthians. In v.11, the rhetorical question, "because I do not love you?" as litotes<sup>94</sup> confirms his positive affirmation of love for them, which shows Paul's sensitive pastoral care (Spicq 1965:32). He gives a brief but powerful answer by again using an oath formula, *ὅτι γεοῖμαι ὁ ἴδιος*, which emphasizes his veracity. He then emphasizes his consistency by doubling the verb, "to do (*ποιέω*)," in v. 12, the conclusion of this paragraph. The claim of consistency is of great importance for *ethos* enhancement (cf. Cic. *De Or.* 2.43.178-184; Quint. *Inst.* 6.2.18-19). This verse gives another motive of Paul for refusing the financial support: he wants to cut off the occasion (*ἀφορμή*)<sup>95</sup> from those who wish an occasion, who claim to be his equal. The term, *ἐκκοπή* (cut off), is a term of arboriculture for pruning, or a medical term for "to amputate," thus revealing how violent and emotional Paul's language is (McCant 1999:126). The intruders have tried to hoist themselves to the same apostolic status as Paul. Paul undercuts their pretext by serving the

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an excellent sense (Quint. *Inst.* 9.3.71).

<sup>92</sup> The antithetical words of lowering and elevating are used of Jesus in Phil 2:8-9.

<sup>93</sup> *καταναγκάζων* is found only here and in 12:13-14. Plummer (1915:304-305) regards it as a medical term meaning "to cripple," thus Danker (1989:169) says that here it means "to knock down." Martin (1986a:347) suggests that it echoes the accusation that Paul pressured the Corinthians by devious means to support him. But the term should be understood in terms of its social connotations: financial and social dependence. So Paul's language makes a veiled reference to his desire to avoid social dependence (Garland 1999:479-480; Peterman 1997:159-169). It also has a cultural connotation of shame: for one to become a burden on others is a shame.

<sup>94</sup> Litotes is a form of understatement, viz. positively stating something by negating it, using an antonym (Lausberg 1998:268 [§586]).

<sup>95</sup> *ἀφορμή* is a military term for a base from which to launch a military operation (Hughes 1962:392n.54).



church without accepting their money.<sup>96</sup> According to Barrett (1973:284-285) the real point is that the requisite of self-sacrificial ministry marks out the true apostle from the false. Would they be willing to do give up their financial benefit? Paul thinks it unlikely. Their conceited boasting and self-centred ministry exposes them as false apostles. In establishing this comparison, Paul makes his behaviour the criterion of their actions, rather than accepting their behaviour as the criterion for his practice (cf. Hafemann 1990:163).

In vv.13-15, Paul launches a frontal assault on his rivals, which reaches the high point of his invective within the larger frame of vv.1-21a. The section forms a clearly distinguishable unit, not only in content, but also in style. The three verses form a parallelism of sentences with repetition of *metaschmativzesqai* (to disguise oneself): A, B, C [//] A', B', C' [//] A'', B'', C'',<sup>97</sup> and have an argumentative pattern: *propositio* (v.13), *ratio* (v.14 with *ga;r*) and *conclusio* (v.15a with *ou\n*) (Martin 1986a:331; cf. Zmijewski 1978:166-167; Barnett 1997:523). *oiJ toiou`toi* (such men) in v.13 is more pointed with a negative-warning accent and it clearly marks out the target of Paul's attack (Zmijewski 1978:155). Such people are designated by the *enumeratio*<sup>98</sup> of three pejorative terms: "false apostles," "deceitful workers" and "disguisers of Christ's apostle." The term of *yeudapovstoloi* (false apostles) refines his earlier reference to them as *oiJ uJperlivan ajpostovloi* (the super apostles) (v.5), and it stresses they are no apostles.<sup>99</sup> They are also *ejrgavtai dovlioi* (deceitful workers), the missionaries who are professing Christians, but doing the devil's work in deception of themselves and others (Strachan 1935:24). The *epiphoric*<sup>100</sup> euphony of the resonant ending, "-oi," amplifies Paul's exposé of their deceptive character.

Whereas v.13 reveals their disguise and deception, vv.14-15 points out the origin from whence they come: Satan; and their identities: his servants. The phrase, *kai; ouj qau`ma* (and no wonder), which is a diatribe formula and a staccato style corresponds which to *ouj mevga* (no great things). Both of them are exclamations meaning that the ability of

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Danker (1989:172) asserts that the term would have been understood in the commercial sense of "asset."

<sup>96</sup> If they want to operate on Paul's level of ministry, they should abandon their self-serving ways. Unless they adopt his practice of preaching for nothing and take the humble role of a slave (cf. 4:5), they cannot class themselves with him (Garland 1999:484).

<sup>97</sup> *oiJ toiou`toi...metaschmatizovmenoi...eij" ajpostovlou" Cristou* (v.13) [//] *oJ satana` "...metaschmativzetai...eij" a[ggelon fwtov*" (v.14) [//] *oiJ diavkonoi aujtou...metaschmativzontai...wJ" diavkonoi dikaiosuvnh*" (v.15).

<sup>98</sup> *Enumeratio* is co-ordinating accumulation in contact form (Lausberg 1998:299 [§669]).

<sup>99</sup> This is one reason why he calls his comparison foolish. There is no comparison between a true apostle and a false apostle (Garland 1999:484).

<sup>100</sup> *Epiphora (conversio)* is the figure repeating a word or phrase at the end of a number of clauses, verses or



Satan to disguise himself as a [ggelon fwto~ (an angel of light), or that the ability of his servants to disguise themselves as diavkonoi dikaiosuvnh~ (servants of righteousness) is no wonder, no big trick (McCant 1999:127). Diavkonoi dikaiosuvnh~ are those who not only proclaim the righteousness of God but also live righteously (cf. 3:9), but the intruders are frauds: they proclaim their own boast and live according to the flesh. These persons are therefore not simply deceitful rivals of Paul; as servants of Satan, they are rivals of God. “To follow them is to risk damnation” (DiCicco 1995:172). Therefore, the invective concludes with a verdict: “their end will match their deeds.”

In v.16, after directly exposing the intruders’ identity, Paul returns to the thought at the beginning of this argument: putting up with his foolishness (v.1). However, in this verse, Paul begs them to bear with his foolishness in the matter of “boasting,”<sup>101</sup> and so doing prepares the way for the boasting discourse that actually starts in v.21b. Thus, although this section functions as the introduction of the boasting discourse, the focus is still on the exposure of the intruders by the comparison with Paul. The elliptical concessive clause of “eij de; mhv ge (but if you do)” indirectly blames the Corinthians for misunderstanding him, and the litotes of mikrovn (a little) pokes fun at the large foolish boasting of the intruders. V.17 as a parenthesis of o} la lw (that which I speak) shows his uneasiness in this situation. The disposition of “boast” at the end of the sentence as in v.16 is for the emphasis and qualification of “foolishness” (McCant 1999:128). The term “many (polloi)” in v.18, which probably refers to the newcomers (Barnett 1997:531), has an ironical tone maximizing the seriousness of the danger (Martin 1986a:363). Boasting kata; savrka meaning “boasting in a fleshly manner,” the antithesis of boasting kata; kuvrion, shows up those in whom his rivals place their trust and confidence. The clause, hJdevw~ ajnevcesqe (endure gladly) of v.19 which exactly corresponds to the clause, kalw`~ ajnevcesqe (you endured well) of v.4, gives an ironic twist to the clause, devxasgev me (tolerate me) of v.16 (McCant 1999:128). “Reverting to the terminology of ‘bearing with,’ Paul ironically

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sentences (Lanham 1969:44).

<sup>101</sup> Paul’s attitude to boasting is negative, because it stands opposed to the OT (cf. 10:17; Prov 27:2) and to Greek philosophical opinion. For example, Plutarch repudiates boasting and self-praise as offensive and with the greatest of contempt. Yet Plutarch makes the guideline of “justified self-praise,” which impressively corresponds to Paul’s strategy in 2 Cor 10-13 (Plutarch *Mo.* 7.110-167; cf. Watson 2002a:269-273; Peterson 1998a:189n.211). Nevertheless, self-praise remains for Paul foolishness (Forbes 1986:20; Peterson 1998a:189-190). Engaging in boasting is foolish for him, but others have forced him to enter into boasting. This is why he prepares his boasting discourse with long words. It must be noted that Paul considers boasting itself as foolish, but he does not consider the content of his boasting as foolish. The things he boasts of are solely stated as being

chides them as having already demonstrated that they, indeed, ‘bear with fools’ because they put up with all kinds of extreme, wrongful treatment from the intruders” (Sampley 2000:154). The contiguous juxtaposition of “foolish” and “wise” is ironic,<sup>102</sup> *oxymoronic*<sup>103</sup> and sarcastic.

In v.20, Paul describes the intruders in strikingly vivid and negative terms as in v.4 and v.13. The *enumeratio* of five verbs in rapid-fire succession in a climatic way exposes graphically who they are. The *conversio*<sup>104</sup> of the resonant ending in *katadoulo<sub>i</sub>* (enslave), *katesqive<sub>i</sub>* (eat up), *lambavne<sub>i</sub>* (catch), *ejpaivretai* (lift himself up), *devre<sub>i</sub>* (strike), and the *anaphora* of fivefold “if he (*ei [ ti~*)” make the effect devastating: “You people put up with anything, anyone, and everything, everyone.” It is not easy to decide whether one construes the verbs of this “catalogue of abuse” literally, metaphorically or rhetorically, but it is clear that the catalogue has two functions: castigating the intruders and shaming the Corinthians (McCant 1999:130). The bitter sarcasm continues in v.21a: “I was too weak for that.” Paul ironically credits to his weakness as his failure to enslave the Corinthians, as the intruders have done.<sup>105</sup> Here the comparison between Paul and the intruders reaches a most sarcastic ending. The ironic weakness here anticipates the weakness that becomes a *leitmotiv* in the catalogue of suffering. The *inclusio* of *ajnevcomai* (v.1, v.20) and *ajfrosuvnh* (v.1, v.19; cf. v.21b) frames the first argument.

The first argument expresses the intruders’ identity by comparison with Paul and shows the foolishness of the Corinthians’ behaviour in two stages. The first stage (vv.1-12), focusing on Paul’s ministry indirectly, identifies his rivals and indirectly blames the Corinthians’ foolishness in putting up with them; the second stage (vv.13-21a), focusing on the intruders directly shows up their identity and directly blames the Corinthians. The intruders are Satan’s servants practicing in the flesh to exploit the Corinth congregation. Thus, they must reject them and be convinced of Paul’s true apostleship.

#### 4.4.3.2 Argument 2: What is the servant of Christ like? (11:21b-12:10)

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contradictory to those of the intruders.

<sup>102</sup> Irony is a trope of thought in which something understood is opposite of what is actually said (cf. Quint. *Inst.* 9.2.44-46). In this case, “wise” means “very foolish.” Danker (1989:177) paraphrases satirically this verse: “You brainy people are delighted to put up with the brainless.”

<sup>103</sup> *Oxymoron* is the closely tightened syntactic linking of contradictory terms into a unity which, as a result, acquires a strong contradictory tension (Lausberg 1998:358 [§807]; Quint. *Inst.* 1.10.5).

<sup>104</sup> *Conversio (epiphora)* is a figure of repetition without contact. Its effect is heavy insistence (*Rhet. Her.* 4.13.19).

<sup>105</sup> This kind of satirical self-derogation can be found in Dem. *De Co.* 230 and DioChry. *Or.* 12.13.

In the second argument the issue of foolishness continues (11:21b; 12:11; cf. 11:1, 16, 17, 19), but the manner of considering as foolish changes from comparison (Argument 1) to boasting (Argument 2). Paul's statement mirrors that his opponents boasted of their Jewish heritage (11:22), of their accomplishments and even sufferings as a minister of Christ (11:23-29) and of extraordinary visions and revelations (12:1-4), and he continues the comparison between himself and them. The focus of his speech, however, is definitely on his own ministry, which is characterized by suffering, shame and weakness. It must be pointed out that he shames neither the contents of his comparison (11:16), nor the substances of his boasting (11:31; 12:6, 11) in spite of his claimed disinclination toward comparison and boasting (11:16).<sup>106</sup> The substance of his boasting is weakness. It is quite likely that the opponents pointed to Paul's evident misfortunes and humiliations as signs of inferiority and incompetence. Paul is not willing to go with them into their favourable comparisons. Rather, he will daringly boast of his weakness, the very weakness that is held in derision, but at the same time is on the trajectory of the suffering ministry of Christ.

After enough enhancement of the *ethos* for his apostleship in the first argument by characterizing himself as a spiritual father, in no way inferior to the intruders but much superior, an imitator of Christ's poverty, and a true minister of Christ, Paul dares to invert the criteria used by the Corinthians to discern the true signs of God's minister, and the true method and power of God, in the second argument. What are the true signs of apostleship? How does the servant of God work? What are the weapons of God? This section also has a doubled structure just like the previous argument: (1) the parenthetical repetition of Paul's disinclination for and limitation of boasting forms the chiasm and the *inclusio* (X, Y, Z, Y', X'); (2) the parallel topics of boasting in his superiority and weakness (A, B, A', B'). Its structure is as follows:

(11:21b)	X	Ingressive reference of daring to boast
(vv.22-29)	A	Topic of boasting: Paul's superiority in successful suffering
(v.30)	Y	"If I must boast, I will boast of my weakness"
(vv.31-33)	B	Topic of boasting: Paul's weakness and shame
(12:1)	Z	"If I must boast, I will say visions and revelations"
(vv.2-4)	A'	Topic of boasting: Paul's superiority in heavenly experience
(vv.5-6)	Y'	"I will not boast. But if I should, I will boast of my weakness"

<sup>106</sup> Paul says that he will be a fool to boast (11:16) and to boast is not according to the Lord, but as a fool (11:17). In 11:18 Paul does not say that he also boast according to the flesh. He simply publicizes his intention to boast. Those who boast according to the flesh are the many people including the intruders. To Paul, boasting is generally foolish and dangerous but when necessary or not escapable, one must boast legitimately: he who boasts, boast in the Lord (10:17). Thus Paul considers the participation in boasting as foolish, but when he must, he follows the legitimacy of God's words.

(vv.7-10)	B'	Topic of boasting: Paul's weakness and torment
[(v.11a)	X'	Ending reference of daring to boast] <sup>107</sup>

V.21b publicizes Paul's intention to boast. The three words ending the assonance: *levgw*, *tolmw`* *kagwv* (I speak [in foolishness], I am just as bold myself), show his disinclination to boast paradoxically. The interpretation of the list of suffering in vv.22-29 goes in two directions: the parodical interpretation or the triumphalistic interpretation. According to the former opinion, while Paul's rivals boast in their success and accomplishment, Paul boasts in his weakness and suffering (Georgi 1964:295; Bultmann 1985:215; Forbes 1986:18; Furnish 1984:536). The latter opinion asserts that Paul uses a standard method of gaining goodwill from the audience by saying he has suffered more fully (John Chrysostom [1956]:396; Fitzgerald 1988:24-25; Holland 1993:259; Peterson 1998a:192). Because the list of hardships is recommended in the rhetorical handbooks of Paul's time (Cic. *Inv.* 1.16.22; *Rhet. Her.* 1.5.8) there is every probability that Paul's rivals had been engaging in this kind of boast. Thus, the latter opinion is more probable than the former. However since Paul already enriched his *ethos* sufficiently in the former argument,<sup>108</sup> and he does not need to attach himself to gaining the audience's good will (against Simpley 2000:156), thus Paul's list of hardships has a different function. Whereas the intruders focused on the accomplishment or overcoming of hardships to gain good will, Paul focuses on the sufferings, shames, and weaknesses themselves, that accomplish God's will in his ministry.

In vv.22-23a, Paul asks four rhetorical questions which are related to titles of honour, and to each of the first three he provides *kagwv* (so am I); to the final question he answers *uJpe;r ejgwv* (even more am I). The *dissolutio*<sup>109</sup> of the questions and the *conversio* of the answers amplify his punch to clarify that there is "no conceivable Jewish qualification he does not share on equal term with other Jew" (McCant 1999:132-133). The three-fold pedigrees, *JEbrai`oiv*, *jIsrahli`taiv*, *spevrma Ajbraavm* (Hebrews, Israelites, descendants of Abraham), form the *expolitio* of Jewish heritage,<sup>110</sup> but has an escalating force which reaches a climax at "servants of Christ (*diavkonoi Cristou`*). This infers that there is no higher office than to be Christ's servant. Moreover, his words,

<sup>107</sup> Verse 12:11a can be included in the second argument, but it also has an important role for the *transitio* of the third argument.

<sup>108</sup> This is not to say that Paul enriches *ethos* no longer here. Paul continually enhances his own *ethos* and creates the *pathos* in his audience in other arguments included here, but his own *ethos* is not the main issue here.

<sup>109</sup> *Dissolutio* is a figure of suppression in which conjunctions are omitted, and such economy of expression favours clarity (Quint. *Inst.* 3.9.50; O'Mahony 2000:116).

<sup>110</sup> Paul redefines the ultimate significance of these categories in other letters (Gal 3:7; 6:15-16; Rom 4:12).

parafronw`n lalw` (I speak as if insane), indicates how he regards the latter title to be supreme and the title which he is not willing to grant to his opponents (Martin 1986a:373; cf. 11:13). Parodically Paul argues the equality in the previous pedigrees but he denounces any equality or even comparison between him and them regarding this title.

V.23b describes the first tribulations in four elliptical phrases. In each of the phrases, the preposition “ejn” precedes the four plural nouns that create the *conversio*: ejn kovpoi~ (in toils), ejn fulakai~ (in prisons), ejn plhgai~ (in strifes), ejn qanavtoi~ (in deaths), and the substantives are in ascending order of sufferings, thus making an *incrementum*<sup>111</sup> (Quint. *Inst.* 8.4.8; Martin 1986a:376). Each item is accompanied by the adverbs to indicate greater frequency which also create the *conversio*: perissotevrw~ (abundantly), perissotevrw~ (many times), uJperballovntw~ (excessively), pollavki~ (often). Paul illustrates “in many deaths” of the previous verse in the second tribulations of vv.24-25: forty lashes less one, beaten with rods, stoning, shipwrecked and adrift at sea. The adversity of Paul is amplified by the numerical specifications: five times, three times, once, three times, and a night and day. The aorist tenses of verbs: e[labon (received), ejrrabdivsqhn (was beaten), ejliqavsqhn (was stoned), ejnauavghsa (suffered) denote repeated actions, and the perfect tense of pepoivhka (have spent) provides a horror element (Martin 1986a:370-371). The reference to flogging (v.23) and forty lashes less one (v.24) which are methods of Jewish punishment sounds a note of *pathos* after a three-fold affirmation of his ethnicity (v.22). It is notable that the tribulations embrace shames as well as sufferings. He is not boasting of his accomplishments but in his sufferings, weaknesses and shames.

The third set of tribulations in v.26 are the dangers (kinduvnoi~) on the many journeys (oJdoiporivai~ pollavki~). Paul details the dangers by the *anaphora* of kinduvnoi~ eight times, with the use of the genitive twice, the use of the presupposition ejk twice, and the use of ejn four times, all of which indicate the source or location of danger. The items are to be grouped<sup>112</sup> together except for kinduvnoi~ ejn yeudadevlfloi~ (dangers from false brothers). This is the climatic item in this list: the insincerity among the congregation wounded Paul and his ministry most deeply. The word of

<sup>111</sup> *Incrementum* is a form of amplification by introducing a continuous and unbroken series in which each word is stronger than the last.

<sup>112</sup> The items are grouped as follows: of rivers and of robbers; from my own countrymen and from Gentiles; in city, in desert and in sea. There is no place where he can be free from dangers (McCant 1999:137).

yeudadevlfoi~ alludes to the yeudapovstoloi (11:13), and increases the *pathos* of regrettableness of the audience having welcomed these people who are the greatest source of Paul's affliction (Peterson 1998a:199). He also reminds the Corinthians of the serious peril they themselves are now facing by embracing his opponents (Hafemann 2000:440). Thus, the dangers are not only personal but are also in the midst of his ministry and his congregations. In v.27, Paul sets out the fourth group of tribulations by reflecting on his hardships from the perspective of their personal impact on him (Barnett 1997:547). The items consist of the nouns that are paired by association or by adverbs indicating many times, thus amplifying the gravity of Paul's recital, and they are a generalizing summary of the deprivations caused by his missionary service.

In v.28, the words, cwri;~ tw`n parekto;~ (apart from such external things), denotes that the list supplied previously only scratches the surface in comparison with his daily pressure. The following phrase "my concern for all the churches" is in apposition to the pressure (Sampley 2000:158). The way in which Paul stretches out the expression with heavy usage of the article "hJ" shows how much he wants to emphasize this final point. This statement of pastoral anxiety stands at the highest point of Paul's list of tribulations. Therefore, his tribulations are thoroughly related to his church ministry. Two rhetorical questions in v.29 appeal to the emotions and illustrate Paul's pastoral concern. At the same time, they emphasize how the constant concern and worry are for Paul yet another kind of tribulation. The questions form a parallelism: tiv~ ajsqenei` kai; oujk ajsqenw`É (who is weak, and I do not feel weak?) // tiv~ skandalivzetai kai; oujk ejgw; purou`maiÉ (who is led into sin, and I do not inwardly burn?). With the first interrogative, Paul concludes the hardship catalogue with an affirmation of the underlying message of the entire hardship list, namely the theme of weakness, as the key to understanding the gospel, as well as Paul's life and ministry. The second interrogative is to signal any causing to sin that will rouse Paul's anger, and shows that weakness is not powerlessness.

Therefore, his boasting through the list of tribulations is summarized in his weakness, which includes insults, hardships, persecutions and difficulties (cf. 12:10). Although the Corinthians and even the intruders know well that Paul has been a very successful advocate for the gospel among the Gentiles, Paul chooses his weakness to boast intentionally.

"Despite his perils and predicaments, the gospel is powerfully present through his



weakness. The only conclusion he can imagine is that it is God's doing. ... With this extended hardship list, Paul has documented that his life has been one long demonstration of weakness. And this weakness and his problems show unmistakably that the undeniable success of his missionizing rests solely and powerfully in God" (Sampley 2000:157-158).

In v.30, Paul parenthetically refines his boasting by saying that if necessary, he will boast in his weakness, a weakness already delineated in the previous list of tribulations. This statement functions not only as the conclusion of his preceding saying (Calvin 1964:148) but also as the introduction into two illustrations of God's power working in his weakness. Paul introduces the first illustration of vv.31-33 with an oath formula<sup>113</sup> that has multiple divine predication: οὗ γεο;~ kai; path;r tou` kurivou jIhsou` oi\den (the God and Father of the Lord Jesus knows). He enriches this sentence by the addition of a Jewish eulogistic formula: οὗ w]n eujloghto;~ eij~ tou;~ ai]w`na~ (he who is blessed forever), by which Paul blesses God for his own deliverance which he will describe. As a litotes, his declaration of yeu\domai (I do not lie) stresses his veracity before God by recalling those whom he has called yeudapovstoloi (v.13) and yeudadevlfoi~ (v.26) (Barnett 1997:553). What he says with this great formulation is a short narrative concerning his deliverance from the hand of *enthnarch* under Aretas, the king of Damascus. Strikingly absent from the story is any single detail of anything Paul did or had to do in order to be delivered; rather only the very simple: "Through a window in the wall, in a basket, I was let down and fled his hand"<sup>114</sup> (Sampley 2000:160). His narrative purposefully illustrates only his weakness and humiliation. The contrast between Paul's cowering descent and the *corona muralis*, the Roman military award of a crown for the first soldier to scale the enemy's walls, would not have been lost on the Corinthians, who see the statue of a man wearing such a crown (Garland 1999:506). Paul inverts the Corinthians criterion for the legitimate apostle. He failed the test criterion of "hero," but he nonetheless remains an apostle of Christ (McCant 1999:141). Paul's weakness became the occasion for God's power and Paul's humiliation was the occasion for his imitating the crucified Christ. This narrative exemplifies how God uses the weaknesses of his servants.

Chapter 12 introduces the second illustration of God's power in human weakness: the duplex passage "combining the loftiest of experience, a transport into the third heaven, with the lowliest, a persistent, unavoidable 'thorn/stake in the flesh'" (Sampley 2000:162). Paul's

<sup>113</sup> Some scholars relate this formula to v.30 (Furnish 1984:540; Barrett 1973:302; Sampley 2000:160), but it seems to relate to vv.32-33 (Bruce 1971:244; McCant 1999:140).

<sup>114</sup> McCant (1999:141) re-describes his narrative humorously: "Unnamed persons smuggled him out of Damascus in a fish basket like a load of contraband merchandise."

declaration in v.1, “boasting is necessary (dei`), though it is no of advantage (ouj sumfevron)” delineates the function of his narrative in vv.2-4. His narrative is a kind of *aretalogy* concerning “visions and revelations,”<sup>115</sup> and can be considered as a boast. “Vision and revelation” certainly plays an important role in the religions of the Gentiles at that time,<sup>116</sup> and it is possible that it is a slogan of the intruders (Barrett 1973:306). For Paul, however, such a boast is of no advantage in and of itself, because it has no value in building up his apostleship and his church. If his story will mislead the audience into considering more of him (v.6), the boast will be dangerous rather than profitable. In a general way, to dwell on one’s own excellence is unprofitable and dangerous to both of the boaster and the audience. Although Paul knows it well, he must go on boasting (Barrett 1973:306). Why must he go on telling his narrative? This narrative is necessary because it serves as a foil against which he will construct his whole narrative (vv.7-9) (Barnett 1997:563).

In vv.2-4, Paul gives two parallel descriptions of his parodical *aretalogy*, the heavenly journey, which stylistically together form a Semitic synthetic parallelism (v.2 // vv.3-4; Martin 1986a:392). Paul casts the story in the third person<sup>117</sup> because “he is unwilling to claim this private religious experience as an apostolic credential” (Furnish 1984:544). The passive verbs describing his experience, aJrpavevnta (was snatched up) and hJrpavgh (was caught up), and the repeated parenthetical references about his ignorance of the exact circumstances during the transition<sup>118</sup> emphasize that his behaviour is very passive and involuntary. He then is nothing else but a man, a weak vessel of clay (Garland 1999:512-513). The result of his *aretalogy* is the irony of ironies: the *oxymoronic* “unutterable utterings,” namely “empty handed.” That is the whole of the story. The audience, of course, clamour for more details, but the narrative carries its own answer, “unutterable utterings which it is not permitted for man to speak.” Paul creates the narrative “in such a way as to attract and to hold off the audience at the same time” (Sampley 2000:163). It is notable that his elevated

<sup>115</sup> The term of ojptasiva" and ajpokaluvyei" is a hendiadys and its plural number suggests that Paul’s original intention was to narrate several visionary experiences (Lincoln 1981:72). After the Damascus road vision (Acts 9:1-9) his other experiences of vision are in Acts 16:9-10; 18:9-11; 22:17-21; 23:11; 26:19; 27:23-24; Gal 2:2).

<sup>116</sup> Garland (1999:509) cites *Mithras* PGM IV.539-585; Barrett (1973:311) and Furnish (1984:527) cite Auleius’ *Metamorphoses* XI.23.

<sup>117</sup> There are other proposals: (1) Paul follows the convention in Jewish tradition of pseudonymity concerning visionary accounts (Harvey 1996:103); (2) Because of the very nature of the experience (Dunn 1975:214-215; Thrall 1996:352-353); (3) Because it may be attributable to Paul’s desire not to boast (Garland 1999:511). Rhetorical conventions of Paul’s time suggest that if necessary, a speaker can advantageously tell a personal story as if it were about someone else (Sampley 2000:162; cf. Quint. *Inst.* 11.1.21).

<sup>118</sup> The reference, oJ qeo; " oi\den, is also an attempt for Paul to state his ignorance (Martin 1986a:400).

visionary experience is framed by the record of humiliating experiences, by being placed between the wall-incident (11:31-33) and the thorn (12:7-9) (Martin 1986a:392-393).

The reason why Paul chooses this particular vision among his many experiences of visions and revelations (cf. Lincoln 1981:205) is apparent: this particular vision resulted in the thorn in his flesh, which is the clearest evidence of his weakness and his boasting. Thus, this is a kind of parenthetical and preparatory narrative, and his real and enthusiastic boast is delayed until after the latter narrative. Nonetheless, the narrative has its own, although not major functions. Firstly, it enhances Paul's *ethos*: a heavenly journey can function to confirm divine approval and authentication (Lincoln 1981:219). Secondly, if "vision and revelation" is a slogan of the intruders his experience surpasses his opponents' slogan, and ridicules their attempt to achieve the Corinthians' respect (Barnett 1997:562). Thirdly, it invalidates the very criterion of the Corinthians (McCant 1999:144). This narrative is exquisitely elaborated to exercise these functions, especially the major function, viz. the preparation of his real boasting of his weakness. At the same time, he tries to keep his boasting in the proper canon, namely in the Lord.

Vv.5-6 is a parenthesis between two narratives (vv.2-4 and vv.7-9), in fact all part of one continued story. It functions as refining his boasting and as transferring the focus of the audience onto Paul himself and his weakness. He maintains his *ethos* without any plaudits to himself by the ironical dissociation of himself from "such a man" and by constructing the antithetical parallelism:  $\alpha\upsilon\tau\omicron\varsigma\ \tau\omicron\upsilon\tau\omicron\upsilon\tau\omicron\upsilon\ \kappa\alpha\upsilon\chi\upsilon\varsigma\omicron\mu\alpha\iota$  //  $\alpha\upsilon\tau\omicron\varsigma\ \epsilon\upsilon\mu\alpha\upsilon\tau\omicron\upsilon\ \omicron\upsilon\ \kappa\alpha\upsilon\chi\upsilon\varsigma\omicron\mu\alpha\iota$  (v.5a; Martin 1986a:392, 407). Thus, when he reveals the elusive "such a man" as being "himself," he claims that "such an experience" would be a solid basis for his boasting (v.6a). Here Paul refers directly to himself for the first time since 12:1. The reference to his boasting only in weakness ( $\epsilon\upsilon\nu\ \tau\alpha\iota\ \sim\ \alpha\upsilon\varsigma\sigma\epsilon\eta\epsilon\iota\upsilon\alpha\iota\ \sim$ ) is the ground rule for the following passage (vv.7-9). V.6 functions as the *transitio* of the passage. When the audience recognizes "such a man" is explicitly Paul, their attention is focused again on Paul and in turn on his weakness that he refers just before this (v.5b). On the solid ground of the truth of his experience that is compared with his untruthful enemies,<sup>119</sup> Paul could choose to boast about himself without foolishness, but he stops boasting from such an experience. Instead he chooses what they see and hear ( $\omicron\}\ \beta\lambda\epsilon\upsilon\pi\epsilon\iota\ \mu\epsilon\ \eta\}\ \alpha\upsilon\kappa\omicron\upsilon\epsilon\iota$

<sup>119</sup> Paul's speaking in truth is probably a polemic stance against his opponents for he did not consider them as being truthful (cf. 11:8; Martin 1986a:408).

»ti¼ ejx ejmou) in his day-to-day life and ministry as his boasting. The objects of the two verbs include not only everyday events in Paul's life but also weakness, humility, service and accomplishment. The Corinthians, and even the intruders may see that his service is the means which God uses for building up his churches, and that his weakness is the means whereby the power of God is truly displayed (Martin 1986a:409). They have seen that his work among them has constituted a consistent and dependable "tried and true" history (Sampley 2000:164). However, attention must be given to another crucial thing that they have encountered in him, viz. his thorn, which he deals with in following passage.

Forming the ultimate contrast, Paul transfers from the narrative of his heavenly journey to the narrative of the thorn in his flesh. Although each narrative has its own respective function, they are connected closely, so that they make one story in fact.<sup>120</sup> In v.7, ironically the result of his experience of extraordinary revelations including this heavenly journey is a thorn in his flesh that keeps him from being conceited. The identification of skovloy th`/ sarkiv (a thorn in flesh) has stimulated the endless opinions and there is no decisive proof for any particular opinion.<sup>121</sup> The Corinthians, however, apparently were readily familiar with what he meant, and it has certainly caused him considerable annoyance, and obstruction to his ministry. According to Park (1980:179-183) the term skovloy refers to sharpened wooden stakes that form a palisade for defensive purposes, that are placed in a pit, or that are used to impale an enemy. Paul, who thinks of God's plan and his workers as waging warfare (cf. 10:3-6; 2:14), and of Satan's strategies and agents as standing against God's plan (cf. 11:14-15; 2:11), ties the skovloy to Satan as one of his angels (a [ggelo~ satana). Whatever it actually was, Paul interprets it as a trap, a palisade, a torture prepared by a clever enemy to take him out of the battle plan (Sampley 2000:165). Its effect partially satisfies Satan's intention, but also accomplishes God's original plan<sup>122</sup>: whereas Satan buffets (kolafivzw)

<sup>120</sup> The former subordinates the latter: the former would not be narrated without the latter. The clause, th`/ uJperbolh`/ tw`n ajpokaluvyewn, and the conjunctive, dio;, play the connecting role between two narratives.

<sup>121</sup> The opinions are sorted in three categories: (1) physical ailment (headache, malarial fever, epilepsy, solar retinitis, a speech impediment, the illness undiagnosed, etc.); (2) psychological distress or spiritual torment (sexual temptation, temptation to sin, guilty conscience, agony over his unbelief people, etc.); (3) Paul's adversaries. The evidence seems to favour a physical ailment more than other in spite of not confirming the name of his disease: (1) the metaphor skovloy th`/ sarkiv describes physical discomfort; (2) Paul's own reference to a serious physical ailments (Gal 4:13-14) (cf. Furnish 1984:548-549; Martin 1986a:412-416; Garland 1999:520-521).

<sup>122</sup> "A sort of teamwork" between God and Satan such that God "allows Satan to impose some suffering on God's chosen person or that Satan unwittingly carries out God's will is traced to Job (Thomas 1996:44-45). Moreover Job is a biblical model of affliction from Satan before God and Paul here probably embraces this picture (Garrett 1995:97).

Paul with it, God uses it with Paul as a prophylactic against his being conceited. The *inclusio* of  $\iota\{\text{na mh; uJperaivrwmai}$  (to keep me from exalting myself) shows his understanding of God's consideration of him concerning this matter.

In v.8, Paul is beseeching the Lord to remove the angel of Satan. The number of times Paul sought, i.e. three ( $\text{tri; ~}$ ), might symbolize many times, thus creating sufficient time for Paul to accept the affliction and learn to live with it (Bruce 1971:249). Intertextually the number reflects the suffering and prayer of Jesus in the Garden of Gethsemane, thus emphasizes his imitation of Christ. In v.9, in an oracle form, the answer was given:  $\text{kai; ei[rhken moi}$  (and he has said to me); the perfect tense of  $\text{ei[rhken}$  means that his decision is final and still stands.<sup>123</sup> The answer is the only example of the direct words of the risen Christ in Pauline letters (O'Collins 1971:530). It consists of a twofold assurance which has a chiasmic pattern (A, B, C, C', B', A') and forms a kind of the *expolitio*:  $\text{ajrkei` soi hJ cavri~ mou, hJ ga;r duvnami~ ejn ajsgeneiva/ telei`tai}$  (my grace is sufficient for you, for power is perfected in weakness). The answer was not what he desired, but what he needed. The first assurance is that the Lord's grace is sufficient. The Lord's grace is not only the unmerited favour that saves human but also a force that sustains his people to live in his will (Garland 1999:524). His grace continues to be sufficient until now ( $\text{ajrkei`}$ : present tense). The second assurance is that the Lord's power is perfected in weakness. The power is the *expolitio* of his grace, and with the expression,  $\text{ejpiskhnwvsh/}$  (to dwell), has the figure of *conformatio*.<sup>124</sup> This *expolitio* and *conformatio* suggest that Christ reaches fulfilment in Paul through his grace, i.e. his power (Windisch 1924:391). The fulfilment of the Lord's power comes not in heavenly visions, but in earthly weakness. Thus, Paul is willing to boast in his weakness.  $\text{H\{dista ma`llon kauchvsomai ejn tai`~ ajsgeneivai~ mou}$  (most gladly I will rather boast about my weakness) is the ruling attitude that prevails in his life. His weakness becomes the vehicle by which the grace and power of the Lord is most fully manifested to himself and others.<sup>125</sup> Therefore, the *skovloy* is the best means by which the God's grace may dwell in him. Paul's notion of the association

<sup>123</sup> The aorist tense of  $\text{parekavlesa}$  (v.8) also indicates Paul received God's decision and does not pray for that matter any more.

<sup>124</sup> *Conformatio* (personification) "consists in representing an absent person as present, or in making a mute thing or one lacking form articulate, and attributing to it a definite form and a language or a certain behaviour appropriate to its character" (*Rhet. Her.* 4.53.66).

<sup>125</sup> The function of the theme of weakness to Paul is continually changed in this text. In 10:10 the intruders use it as a charge with Paul, in 11:21 by admitting his weakness Paul uses it to ridicule them, in 11:29 he closes his tribulations with it claiming that it is his participation in that of his congregation, and in 11:31 and 12:5 he apparently picks it up as his boasting. At last in 12:9 it is proved as the vehicle of God's power and as the

between God's power and his weakness is Christological here.

In v.10, by constructing its parallelism with the previous verse,<sup>126</sup> Paul summarizes this passage and reaches to a climax that states the essence of his apostolic ministry. The use of *dio*; and the reference by a brief summary to his whole sufferings and weakness, *ejn ajsqeneivai~*, *ejn u{bresin*, *ejn ajnavgkai~*, *ejn diwgmoi~ kai; stenocwrivai~* (in weaknesses, in insults, in hardships, in persecutions and difficulties), shows that this verse is not only the conclusion of the narrative but also that of his second argument. The placement of the list between the opening verb, *eujdokw`* (I delight), and the ending phrase, *uJpe;r Cristou* (for Christ),<sup>127</sup> dramatically emphasizes Paul's solidarity with and focus upon Christ as the model of the life and ministry (Sampley 2000:167). He, then, makes a memorable aphorism: *o{tan ga;r ajsqenw`, tovt e dunatov~ eijmi* (for when I am weak, then I am strong). The *adiunctio*<sup>128</sup> and the antithesis of this verse accentuate the paradoxical, but triumphant affirmation. The infinitive particle of *o{tan* (whenever) and the form of *o{tan...tovte* (whenever...then) place not only the thorn, but also his whole life and work under this aphorism.

The second argument focuses on what the true servant of Christ is like, how God's servants work, and what the weapons of God are. Paul accomplishes this argument by the examples of his life and ministry. In the long autobiographical list, he demonstrates that the gospel is powerfully present through his weakness and sufferings. By narrating his most humiliating story, Paul inverts the Corinthians' criterion for the legitimate apostle from the "hero" criterion to the "crucified Christ" criterion. The narration of his "empty-handed" as the result of heavenly experience invalidates the very criterion of the Corinthians again, and makes their attention turn to Paul's every day life and ministry, which includes weakness and humility. With the narration of the worst handicap, the thorn in his flesh, Paul presents his weakness as the most powerful weapon of God. God has worked most powerfully in his weakness. Thus, the weapon of God, the means of God's work, and the true sign of God's apostle is weakness

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criterion of apostolic ministry, so his real theme of boasting.

<sup>126</sup> V.9b: *h{dista ouj`n (A)...ejn tai`" ajsqeneivai" (B)...i{na ejpiskhnwvsh/ ejpÆ ejme; hJ duvnami" (C)tou` Cristou` (D);*

V.10a: *dio; eujdokw` (A')....ejn ajsqeneivai" (B').....uJpe;r Cristou` (D');*

V.10b: *o{tan ga;r (A'')..... ajsqenw` (B'').....tovte dunatov" eijmi (C'').*

<sup>127</sup> This phrase is connected to the opening verb rather than to the list (McCant 1999:152).

<sup>128</sup> *Adiunctio* is a figure of speech in which the verb holding the sentence together is placed not in the middle, but at the beginning or end (*Rhet. Her.* 4.27.38).



including all kinds of sufferings, shames and problems.

#### 4.4.3.4 Argument 3: Who is whose benefactor? (12:11-19)

With the comparison in the first argument, Paul casts the intruders as the Corinthians' plunderers and himself as their true apostle. With the boasting in suffering and weakness in the second argument, he demonstrates his ministry and life as the true medium of God's work. Now he wants to focus on a more practical and complicated problem: his relationship with the Corinthians and the position and function of his authority in the Corinthian church. At the same time, he wants to ease or to clear up the tension and doubt concerning the money problem. Paul and the Corinthians are dominant characters here without the opponents, or even the divine being. This argument is deeply interpersonal and animated with reference to "I...you" in every verse, many emphatic personal pronouns, and many rhetorical questions (vv.13, 15, 17, 18, 19) (Barnett 1997:583). The structure of this section is as follows:

- |             |     |  |
|-------------|-----|--|
| (v.11-12)   | A   | Paul's confirmation of his apostleship in the Corinthian church                    |
| (vv.13-15)  | B   | Paul's confirmation of his parenthood in the Corinthian church                     |
| (vv.13-14b) | (a) | Paul's confirmation of not being a burden to the church in past and future         |
| (vv.14c-15) | (b) | Paul's confirmation of his parenthood under this situation                         |
| (vv.16-18)  | C   | Paul's confirmation of his sincerity and purity in the Corinthian church           |
| (v.19)      | D   | Paul's confirmation of his authority's aim, viz. to build up the Corinthian church |

Vv.11-12 indicates that Paul has finished his fool's discourse and shifts the topic of his argumentation. The reference, *gevgona a[frwn* (I have become foolish), presents the three-fold *inclusio* compositions by enlarging the range: with 12:6 it closes the thorn in the flesh of Paul narrative (12:6-10); more extensively, with 11:21b the second argument (11:21b-12:10); on a much more extensive range, with 11:1 the whole fool's discourse (11:1-12:10). This also indicates that this verse is an *epidiorthosis* (subsequent justification) which corresponds to the *prodiorthosis* (advance justification) in 11:1 (cf. Furnish 1984:554). The *dissolutio* of the first two clauses clarifies who has the responsibility for the fool's discourse, viz. the Corinthians. Paul proclaims that he is never inferior to the false apostles. He offers three terms, *shmeivoi~ te kai; tevrasin kai; dunavmesin* (by signs and wonders and miracles), as the evidence of his apostleship. These things have been worked through Paul among the Corinthians (1 Cor 2:4; cf. Rom 15:18). The vindication of his apostleship, however, resides in the fact that all these distinguishable works have been produced in all endurance (*ejn pavsh/ uJpomonh*). Paul asserts in fact "since the apostolic signs have been produced in you (*ejn uJmi`n*), I must be recommended by you

(ουὐδὲν ὡς οὐκ), even if others would disdain me.” By repeating the emphatic negative, οὐδὲν, in his comparison with the intruders and his disclaimer of himself, Paul is saying in the form of litotes that he is “nothing” but he is “something” to the Corinthians (Barnett 1997:579). The heavy use of personal pronouns in these verses also emphasizes the special relationships between Paul and the Corinthians. Here Paul makes a solid confirmation of his authority as their apostle.

In v.13, Paul turns to another matter, his refusal to accept their financial support. The terms Paul uses, ἡττωμένους (inferior), ἀφίετε (forgive), and τὴν ἀδικίαν (wrong thing), shows how much this problem troubles the relationship between Paul and them. The issue already came up in 11:7-12, but there the focus was on cutting off the pretext of the intruders who claimed to be equal with Paul. Here the focus is on re-ordering and reconciling the troubled relationship. V.14 opens with the reference to his upcoming visit, but the same topic continues: when he visits them for the third time, he will continue not to be a burden to them. He gives two statements of reasons for the determination. The first is a double-edged appeal: οὐ γὰρ ζητῶ τὰ ὑμῶν ἀλλὰ ὑμᾶς (because I seek not your possessions, but you). The rhetorical force is on the last word, ὑμᾶς (Sampley 2000:170). His saying seems to manifest his refusal again, but in fact it is to demand the more important thing, viz. their hearts (Strachan 1935:35). On the one hand Paul is holding fast to his policy, on the other hand he is asking their own personal allegiance, their reconciliation with him, their full obedience to their apostle. The second is a parental metaphor from natural law (cf. Philo *Vit. Mos.* 2.245): οὐ γὰρ οἰκονομεῖτε τὰ τέκνα τοῦ ὁμοῦς ἀλλὰ οἱ ὁμοῦς τέκνοι (after all, children should not have to store up for their parents, but parents for their children). The term οἰκονομεῖν (store up) points to the realm of inheritance: the children (the Corinthians) owe gratitude and obedience to the parent (Paul) for the provision of an inheritance (Balla 2003:186). With this metaphor, he does not diminish his position as their parent but rather expresses his compassionate pastoral interest. He wants to make clear to the Corinthians that he is their benefactor and parent and they are his clients and children (Witherington 1995:467). V.15a elaborates on the parental relationship by offering a concrete case: δαπάνησω καὶ ἐκδαπάνησάμενος (I will spend and be spent). As the *paronomasia* (Quint. *Inst.* 9.3.71), the second verb amplifies the first and extends it to the

very giving of oneself in sacrifice for another.<sup>129</sup> Paul's motive of the invective question of v.15b is not so much to reaffirm his love as to accuse their failing to respond to his love (McCant 1999:155).

Vv.16-18 turns again to another matter, the charge of swindling them through the collection. In an imaginative dialogue with the Corinthians (*sermocinatio*: Quint. *Inst.* 9.2.31) and a diatribe form, Paul continues the invective in v.16.<sup>130</sup> The terms that Paul chooses intentionally, *panou`rgo~* (crafty) and *e[labon* (caught) are polemic and parodic: the former term is related to *panourgiva* of the serpent in 11:3 and the latter is a metaphor from hunting and fishing (Martin 1986a:446). Continuing the *topos* of fraud Paul draws their attention to the recent history of his envoys, Titus and another brother, by four rhetorical questions. Being introduced by *mhv tina* (anyone) and *mhvti* (anything) which expect negative replies, the first two questions get rid of their suspicions concerning Paul's behaviour in the collection. The last two questions with *ouj* which expect affirmative answers intent to confirming Paul's integrity. The passage has another function: the clearance of the obstacle in preparation of their collection by dispelling their doubts regarding Paul's behaviour.

In v.19, Paul, as their apostle, their spiritual parent and the truthful leader, shows the aim of his authority in the Corinthians: *th`~ uJmw`n oijkodomh`~* (building them up) as builder of the congregation (cf. 1 Cor 3:10). This aim is the ultimate purpose of the apostolic authority the Lord gave him (10:8; 13:10). It should be noted that this verse qualifies this whole letter, especially 2 Cor 10-13: it is not a personal apologetics (v.19a). The terms *pavlai* (all the time) and *tav pa;nta* (all things) apparently indicate this letter. Paul's speaking has the impression of apology and there is a disposition of the Corinthians' misunderstanding; Paul, thus, assures them that he has not been doing this. V.19b, *katevnanti qeou` ejn Cristw`/ lalou`men* (we have been speaking before God in Christ), is the double oath to affirm his sincerity in his next saying.<sup>131</sup> V.19c, as a *correctio*, defines his letter's qualification as an admonishing letter for the edification of the church. There are the opinions that this letter is a kind of apology despite Paul's denial of

<sup>129</sup> Yarbrough (1995:137) paraphrases Paul's argument in this way: "if he became their father by bringing the gospel to the Corinthians, he fulfilled the duties of a father by supporting himself and, more importantly, by enduring deprivation and hardship for their sakes. Their response, he states pleadingly, is to love him return."

<sup>130</sup> V.16 is to be interpreted as follows: "Now, we agree that I did not burden you, yet, (they say) crafty one that I am, I caught you by deceit" (cf. Filson 1953:414; McCant 1999:156).

<sup>131</sup> Some scholars think v.19b is related to v.19a. However, if v.19a and v.19b already compose a complete meaning structure then v.19c becomes meaningless as follows: "Do you think we have defended ourselves before you? No, we have defended ourselves before God. [But everything is for your edification]." In 2:17, the

apology and this verse is a sort of justification.<sup>132</sup> Here, however, he plainly reveals the purpose of his words, viz. the edification of the Corinthians. It should be noted that Paul refers together to his authority, building up the Corinthians and the letter's aim at the *exordium* (10:8-9) and the *peroratio* (13:10). He is trying to build them up by exposing the intruders' identity and thus expelling the heretics. He does this by showing himself as a servant of God who imitates the suffering Christ, thus equipping them with the weapons of God; and by reaffirming his relationship to the church, thus establishing the order of church correctly. The following argument (12:20-13:4) is the most concrete one illustrating this purpose.

In this argument, Paul confirms his position in the church. As "God is not a God of disorder" (1 Cor 14:33), his church is not a church of disorder. As the builder of the Corinthian church, Paul must restore the order of the church, especially concerning his apostleship. It is not for Paul's sake but for the church's sake. In concluding his fool's discourse Paul affirms his apostleship in the church. By confirming his policy regarding the financial problem, Paul asserts that he is their parent, not their client. By getting rid of their spurious suspicions concerning his behaviour in the collection, Paul confirms his integrity in ministering and clears the obstacle in preparation of their collection, which will be a token of perfect reconciliation between him and them. By rejecting their charges Paul manifests his authority as the builder of the church like the father of the pure virgin (11:2). He will be on the bench instead of in the dock at the day of upcoming visit (13:1-2).

#### **4.4.3.5 Argument 4: What sort of man do they expect with Paul's upcoming visit? (12:20-13:4)**

This argument is also interpersonal and animated with reference to "I...you" as the previous argument. However, whereas the previous one was the retrospect, this is the prospect of a future event, viz. Paul's impending third visit. The verses are dominated by *fobou`mai* (I fear) which echoes the pain of the unfortunate second visit (2:1). Because of the painful experience, Paul feels uneasiness at the unresolved problems he may again face when he arrives. At the same time, it is his disciplinary power that is emphasized here much more than

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same double oath relates his words and works too.

<sup>132</sup> (1) Danker (1989:204) thinks of Paul's words as a rhetorical protective ointment, which refutes charges with the protestation of concern for the public interest. (2) Betz (1975) thinks that Paul is rejecting the sophist's apology by the form of philosophical apology, especially Plato's apology, which rejects self-defence in court. Thus, he thinks that this letter is a kind of apologia of Socrates against the opponents occupying the place of sophists. (3) Many scholars think that Paul is denying the defence before the Corinthians and thereby asserting his legitimate defence only before God (Barrett 1973:328; Bultmann 1985:237; Peterson 1998a:223-224).

any other issues. Paul warns how severely he may have to use his authority to discipline the Corinthians. He asks for their full repentance and obedience before his coming. This section is structured in two main parts, Paul's fear and his warning, as follows:

- |            |       |   |
|------------|-------|---|
| (12:20-21) | A     | For Paul's fear in view of his third visit                              |
| (v.20a)    | (a)   | "I may find you not as I wish."   |
| (v.20b)    | (b)   | "You may find me to be what you do not wish."                           |
| (v.20c)    | (a')  | "I may find you characterized by the strife-vice lists."                |
| (v.21a)    | (b')  | "You may find that my God humiliates me."                               |
| (v.21b)    | (b'') | "You may find that I mourn over many of you."                           |
| (v.21c)    | (a'') | "I may find you characterized by the sexual vice list."                 |
| (13:1-4)   | B     | Paul's warning of the upcoming discipline in the church                 |
| (v.1)      | (a)   | First validity of discipline: the testimony of 2 or 3 witnesses         |
| (v.2)      | (b)   | Paul's ultimatum toward those who remain disobedient                    |
| (vv.3-4)   | (a')  | Second validity of discipline: "Christ in me will be strong toward you" |

"Fear" is a major theme in vv.20-21. Paul expresses two fears in a chiastic structure in v.20: oujc oi{ou~ qevlw eu{rw uJma`~ (to be not what I wish I may find you) X euJreqw` uJmi`n oi|on ou qevlete (I may be found by you to be not what you wish). The former clause is the cause of the latter. With the following vice lists (20c, 21c),<sup>133</sup> Paul also clarifies the causes of the former fear. Their consistent tendency to stray into vice matches, admittedly in reverse, his consistency in working for their edification (Sampley 2000:172-173). The first list includes those things in particular that are likely to result from the situation Paul understands to be going on in Corinth with the coming of the opponents:<sup>134</sup> namely the negative social interaction, the divisive attitudes and the breakdown of trust within the community (Martin 1986a:237; Furnish 1984:567-568).

The second list exposes long-standing complaints of Paul against the Corinthians: namely sexual immorality (1 Cor 5:9-11). V.21 is elliptical and defends the "fear" of the previous verse. Paul expresses two fears again: his being humiliated again (pavlin...tapeinwvsh/) in Corinth and his needing to mourn over the congregation. Paul's allusion to humiliation may be an echo of 10:1 and 11:7, but the subjects who humiliate Paul are different: namely the opponents (10:1, as an echo of charges being made against Paul by the opponents), Paul himself (11:7) and God (12:21). Here one expects to hear that God will humiliate the Corinthians. Paradoxically, however, God will humiliate Paul.

<sup>133</sup> Vice lists are commonplace in Jewish and Greco Roman circles in Paul's time. Paul employs them freely and often in his letters as part of his basic moral instruction (cf. Rom 1:29-31; 1 Cor 5:10-11; 6:9-10; Gal 5:19-21). He uses them as the fences around the life of faith (Sampley 2000:173).

<sup>134</sup> The Corinthians have been quarrelsome and contentious all the time (1 Cor 1:10-12; 3:1-3; 4:6; 14:23-25, 40). This tendency, however, has been probably increased by the teaching of the opponents.

Why will he do this? If those who have sinned do not repent Paul must punish the disobedient, thus he will be grieved. The persistence of the Corinthians in sin and being punished mean Paul's humiliation before God, because they are Paul's letter of commendation from Christ (3:3). Thus the word, *tapeinwvsh*/ (humble), provokes not only the sympathy from the congregation,<sup>135</sup> but also a subtle threat to them. The previous time the Corinthians humiliated Paul, but this time God will humiliate him, because Paul must exercise his authority with harsh discipline (Peterson 1998a:227). This fear is parallel to the Corinthians finding Paul not as they wish. Thus, v.21b functions as the *expolitio* of v.20b.

In 13:1, the repetition of his intention for a third visit (cf. 12:14, 20-21; 10:2) supports the warning he is preparing to give (McCant 1999:159). Paul's citation of Deut 19:15 (cf. Matt 18:16)<sup>136</sup> indicates that the dispute will become a matter for public arbitration: from now on strict rules of evidence will apply (Harvey 1996:108; Garland 1999:541). In v.2, Paul depicts his imminent visit as worthy of dread by careful design as follows: the choice of a tough-sounding military metaphor, *ouj feivsomai* (not spare); the doubling of strong verbs, *proeivrhka kai; prolevgw* (I have previously said and I say now); the series of three pairs of phrases linked by *kai v*<sup>137</sup>; the specifying of those whom he is prepared to withstand (Sampley 2000:175). The people not to be spared are *oiJ prohmarthkovnte~* (those who have sinned previously; cf. 12:21) and *toi`~ loipoi`~ pa`sin* (all the rest). The former are those who have sinned through sexual immorality and causing church division and have not repented (12:20-21; Martin 1986a:471), and latter includes those who stand by their indifference to their immoral behaviour and the intruders' evil influence in the church. Thus, Paul's rhetoric is "designed to disadvantage those at Corinth who would deign to mount opposition to him when he arrives" (Sampley 2000:175).

In v.3, Paul continues the theme of discipline by giving reason for its necessity in ironical fashion, that the Corinthians want to hear Christ speaking in him. Paul has taught them that self-testing and self-assessment are part of the discipline of the life of faith (Sampley

<sup>135</sup> The appeal to emotions that will carry the most weight is the appeal to pity (Quint. *Inst.* 6.1.23).

<sup>136</sup> What are the two or three witnesses in this situation? Some argue for a literal understanding: witnesses in the congregational hearing (Hughes 1962:475; Filson 1953:417; Tasker 1958:188). Many Scholars take it in a figurative sense: his visits (John Chrysostom [1956]:411-412; Calvin 1964:169; Plummer 1915:372; Bruce 1971:253; Strachan 1935:38). Others think that it refers to the threefold warnings issued them, for example, the previous visit, this letter itself, and the next visit (Bultmann 1985:243; Barrett 1973:333). It is not entirely clear what Paul sees as the witnesses, but Paul is clearly saying that he has given sufficient judicial warning and the next visit is for the action.

<sup>137</sup> (1) *proeivrhka kai; prolevgw*

(2) *wJ" parw;n to; deuvteron kai; ajpw;n nu`n*



1991:50-51; cf. 1 Cor 11:27-32; 2 Cor 8:8), thus, the demand for the proof (dokimh;n) of Christ speaking in Paul is a grievous insult to him. Paul, however, responds that he will give “proof.” His proof is the discipline, the use of his authority to tear down the unrepentant. In Paul they will confront the Christ who *ei j~ uJma`~ oujk ajsqenei` ajlla; dunatei` ejn uJmi`n* (is not weak toward you, but mighty in you). The negative and then positive statements of this clause, and its chiastic structure, are the emphasis of Christ’s power over them and the reintroduction of one of the dominant motifs in this letter, viz. weakness and power.

The Christological affirmation of v.4 supports the claim of Christ’s powerful presence with the congregation and is pivotal for developing the “weakness and power” motif: Christ was crucified in weakness, but he lives by the power of God. Christ’s death and resurrection are one event for Paul: the Risen One remains the Crucified One and the Crucified One remains the Risen One (McCant 1999:162). Christ has been among the Corinthians where Paul appeared in weakness. If necessary, he will use the power of God that has already been expressed authoritatively in Christ’s resurrection. The threefold parallelism of “weakness and power” shows that this theme is the ultimatum of this letter, along with another twofold parallelism of vv.8-9.<sup>138</sup> Not only is Paul’s whole ministry in Corinth characterized by this motif, but also his statement in this letter is summarized in this motif as follows: the intruders are against this motif; the servant of Christ is equipped with this motif; Paul has worked in them on this motif. The building up the Corinthians also depends on this motif.

This argument aims at the Corinthians’ preparation for Paul’s third visit. Paul’s visit could not solve the problems and complete the reconciliation automatically. In order to provoke their positive change in determination and behaviour before his coming, Paul has to prepare this event intimately by this letter. By using the theme of fear, Paul provokes them to turn from all

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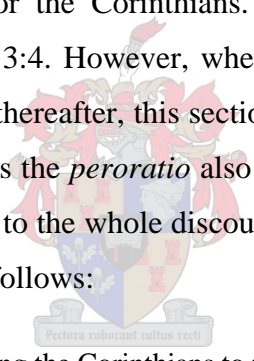
(3) *toi`" prohmarthkovsin kai; toi`" loipoi`" pa`sin* (Hughes 1962:476).  
<sup>138</sup> (v.3b) [Cristov~] *ei j" uJma`" oujk ajsqenei` ajlla; dunatei` ejn uJmi`n* (Christ is not weak toward you, but is powerful among you).  
(v.4a) *ejstaurwvqh ejx ajsqeneiva", ajlla; zh`/ ejk dunavmew" qeou* (Christ was crucified in weakness, but lives by God’s power).  
(v.4b) *ajsqenou`men, ajlla; zhvsomen...ejk dunavmew" qeou`* (We are weak..., but we will live...by God’s power)  
(v.8a) *ou j...dunavmega...kata; th`" ajlhqeiva" ajlla; uJpeir th`" ajlhqeiva"* (I am powerful not against the truth but for the truth).  
(v.9) *caivromen...o{tan hJmei`" ajsqenw`men, uJmei`" dei; dunatoi; h`te* (I rejoice whenever I am weak but you are powerful).

The sequence of the motive and the change of pronouns show that the Corinthians must accept the dialectic of the weakness and power in Paul as he has imitated Christ’s weakness and power.

disobedience. By warning of upcoming discipline, he challenges them to take actions against the sins and the intruders quickly. By giving the Christological affirmation, he proposes the criterion that they must accept. What sort of man he will be when he comes, depends on their preparation.

#### 4.4.4 *Peroratio* and Benediction (13:5-14)

The *peroratio* is related to the *exordium* and shares some of its function. It touches the feelings of the audience to incline them to agreement and recapitulates the entire speech by recall (O'Mahony 2000:137; *Rhet. Her.* 2.30.47). 2 Cor 13:5-10 as the *peroratio* is characterized by Paul's pastoral *pathos*. The transitive verbs, *ejlpivzw* (I hope [v.6]), *eujoyvmeqa* (I pray [vv.7, 9b]) and *caivvromen* (I rejoice [v.9a]), and their objects show his passionate pastoral *pathos*. In the section, Paul also appeals to them emotionally by binding himself and them together: the section is dominated by the remarkable string of emphatic pronouns for Paul and for the Corinthians.<sup>139</sup> The section also anticipates his impending visit (v.10) as in 12:20-13:4. However, whereas the previous section focuses on the future time of Paul's arrival and thereafter, this section focuses on the present opportunity pending his arrival.<sup>140</sup> 2 Cor 10-13 as the *peroratio* also recapitulates the arguments of 2 Cor 10-13, but the recapitulation extends to the whole discourse of 2 Corinthians. The structure of the *peroratio* forms a parallelism as follows:



(v.5)	A	Paul's challenging the Corinthians to test themselves
(v.6)	B	Paul's assurance of himself being approved
(v.7)	A'	Paul's desire for the Corinthians' doing good
(v.8)	B'	Paul's convincing himself of being powerful for the truth
(v.9)	A''	Paul's prayer for the Corinthians' restoration
(v.10)	B''	Paul's assurance of his authority for the edification of the congregation
(vv.11-14)		Last Greeting and Benediction

In v.5, with two synonymous imperative verbs, *peiravzete* (test) and *dokimavzete* (examine), Paul turns the table on the audience. They are the prosecutor or judge no longer,

<sup>139</sup> Three times of *eJautou*; " in v.5, *hJmei`* " in v.6, *hJmei`* " and *uJmei`* " in parallel construction in both v.7 & v.9. In this section, the pronoun of Paul occurs 15 times, for the Corinthians also 15 times, but only three times of divine being.

<sup>140</sup> The issue of his upcoming visit starts at 13:1 or 12:20, or even at 12:14. Thus, for many scholars the finale or the *peroratio* has begun with 13:1 (Sanchez-Bosch; Carson; Garland; Sampley), or with 12:19 (Peterson; Filson; Martin; McCant), or even with 12:14 (Talbert; Hafemann; Danker; Barnett). However, his reference to the upcoming visit functions differently in the three sections, 12:14-19, 12:20-13:4 and 13:5-10, according to the dominant time of each section: the past (12:14-19), the future (12:20-13:4), and the present on the part of the audience (13:5-10).

but the defendant. To assure clarity he place εἰ ὑμεῖς in an emphatic position. The proof that Paul seeks is εἰ ἐστε; εἰν τῇ πίστει (if you are in the faith). In Paul's thinking, faith in Christ and his gospel as the heart of Christians' life is the key of the Corinthians' obedience to his apostolic authority and their support of the expansion of his mission (cf. 10:15; Furnish 1984:578). The following rhetorical question<sup>141</sup> as the *expositio* explains one aspect of the faith: their understanding of Christ among them as a critical power in weakness that is also in Paul (cf. vv.3-4). Although the question with οὐκ assumes an affirmative answer, the conclusion is pointed: unless you failed (ἀδovkimoi). To fail the test reveals one as disqualified and a counterfeit.

Contrary to one's expectation, Paul writes about their assessment of him, not his assessment of them in v.6.<sup>142</sup> However, Paul's motive is still on their success in the test. If they are approved, namely if Christ is among them and their faith is genuine, then they will recognize him as approved. If Paul, their founding father, is disapproved, they also are disqualified, thus counterfeit (McCant 1997:165). This verse, then, shows Paul's pastoral *ethos* expecting their success in the test.

In v.7, his pastoral *pathos* of passing the test continues in his prayer that becomes an exhortation to the audience. Ultimately Paul hopes that the Corinthians will not do anything bad, but good. He expresses it through a balance of the antithetical thoughts: μη; ποιῆσαι ὑμεῖς ὅτι κακοῖς μηδὲν... ἵνα ὑμεῖς ὅτι καλοῖς ποιῆτε (that you do no wrong...you may do what is good). The former focuses on their elimination of the vices of 12:20-21 and the latter demands their full obedience to the gospel which includes their acceptance of Paul's message shaped by the crucified Christ (Martin 1986a:481-482). Thus, these clauses are the *expositio* of their approval in v.5. Their obedience constitutes the only valid proof of the integrity of their faith (Furnish 1984:578). He interweaves his status into his prayer with two adverbial clauses, thus the content of the prayer forms a parallelism amplifying his pastoral *pathos*.<sup>143</sup> The purpose of this prayer is not for his approval; rather, he prays for *their* approval, even if it makes him to seem as

<sup>141</sup> According to Quintilian (*Inst.* 6.1.5), it is effective in the *peroratio* to call upon the audience to reply to certain questions.

<sup>142</sup> Symmetry anticipates a corresponding "I hope I will come to know that you are not disapproved." Instead, Paul corresponds that "I hope you will come to know that I am not disapproved."

<sup>143</sup> (A) μη; ποιῆσαι ὑμεῖς ὅτι κακοῖς μηδὲν (that you do nothing wrong)

(B) οὐκ ἵνα ὑμεῖς ὅτι δovkimoi fanw̄men (not that I may appear approved)

(A') ἀλλ' ἵνα ὑμεῖς ὅτι καλοῖς ποιῆτε (but that you may do what is right)

(B') ὅτι ὑμεῖς ὅτι δovkimoi w̄men (as though I am disapproved)

disapproved. If they are approved, namely if they do good, Paul need not use his authority; in so doing he would continually remain as weak, as disapproved. However, his real proof of apostleship is proved before God. Thus, this section challenges his audience to reconsider what constitutes the real proof of apostleship (Furnish 1984:578-579; McCant 1999:166).

In this section, The *paronomasia* of  $\delta\omicron\kappa\iota\mu\eta; \nu$  is prominent in vv.5-7 and its motif is critical in this section, still more in this letter. The progression of the motif in 2 Cor 10-13 shows what the interest of his discourse is: the approval of the Corinthians. The progression of the motif,  $\delta\omicron\kappa\iota\mu\eta; \nu$ , and his interest in 2 Cor 10-13 are traced in following the summary:

(10:18)	"He that the Lord commends is approved."	Maxim for proof of Paul or Corinthians
(13:3)	"You seek proof of Christ's speaking in me."	Their doubt about Paul's proof
(13:5a)	"Prove yourselves."	Paul's doubt about Corinthians' proof
(13:5b)	"Unless you are disapproved."	Paul's fear about Corinthians' proof
(13:6)	"We are not disapproved."	Paul's assurance of his proof
(13:7a)	"We pray that you do no wrong"	Paul's desire for Corinthians' proof
(13:7b)	"Not that I may appear approved"	Paul's indifference to his proof
(13:7c)	"But that you may do what is right"	Paul's prayer for Corinthians' proof
(13:7d)	"As though I am disapproved"	Paul's concession of his proof

V.8 as a parenthesis explicates the reason of his sacrificial indifference and concession in v.7 and of his paradoxical joy in v.9:  $\omicron\upsilon\jmath\ \text{ga};\text{r}\ \text{dunavmeqa}\ \text{ti}\ \text{kata};\ \text{th}^{\sim}\ \text{ajlhqeiva}^{\sim}\ \text{ajlla};\ \text{uJpe};\text{r}\ \text{th}^{\sim}\ \text{ajlhqeiva}^{\sim}$  (for we are powerful not against the truth but for the truth). The truth is the gospel that he preaches and he preaches not himself, but Christ Jesus as Lord and himself as the servant of the Corinthians for Jesus' sake (4:2-5). The antithesis of his weakness and Corinthians being strong in v.9 is the *expolitio* of the antithesis of his disapproval and their approval in v.7. If they are strong in doing the good, Paul does not have to exercise his disciplinary power, thus they may again perceive him as weak. However, he will rejoice in that weakness. The slogan of the Corinthians or the opponents that he is weak and they are strong (cf. 1 Cor 4:10; 2 Cor 10:10) is accepted by Paul on his own terms. He accepted it as a mark of his apostolic office (12:9-10, 12), and now accepts it as the best way to restore the congregation. Paul, thus concludes this section with another prayer for their restoration ( $\text{kata}\text{vrtisi}^{\sim}$ ),<sup>144</sup> that is the amendment of their lives as individuals, and their corporate upbuilding as a community of faith.

By the statement of v.10, Paul shows that he is thinking of this letter, at least 2 Cor 10-13, as

<sup>144</sup> The term,  $\text{kata}\text{vrtisi}^{\sim}$ , is used to refer to restoring the walls of a city, preparing fabric, preparing a remedy, preparing a vessel, resetting a dislocated bone, equipping a child for adulthood or fully training a

hortatory. Throughout, he has been thinking of his third visit (10:1-2, 10-11; 12:14; 13:1), and especially in the last sections, he has been warning and admonishing them in advance, so that he will not have to deal harshly with them when he arrives. He urges their re-commitment and their obedience to the gospel. He wants to use his authority not in tearing down, but in building up the Corinthian congregation. Although the practical purpose of this letter is to admonish them to prepare themselves before his arrival, the main purpose of his discourse is to build them up as the community of Christ. In vv.11-13 as the epistolary conclusion, Paul offers a series of admonitions, a promise, greetings and a benediction.

Vv.5-10, as the *peroratio*, are dominated by Paul's pastoral *pathos*. It recapitulates four arguments of the *argumentatio*: (1) Paul's challenge of the examination of their proof (v.5) and Paul's assurance of his approval (v.6) recapitulate the first argument, who belongs to Christ? (11:1-21a). (2) Paul's indifference to and concession of his approval (v.7), his firm standing for the truth (v.8), and his joy in being weak (v.9) recapitulate the second argument, what is the servant of Christ like? (11:21b-12:10). (3) Paul's prayer for their approval (v.7), for their restoration (v.9) and for their edification (v.10) recapitulate the third argument, Paul is their spiritual parent (12:11-19). (4) Paul's admonition for their preparation for his upcoming visit (vv.5-10) recapitulates the fourth argument (12:20-13:4).

It echoes the *exordium*, the *propositio*, and the *narratio*, which then form the *inclusio* of the whole discourse as follows: the topic of "absent and present" (10:1-2; 13:10); his authority for their edification (10:8; 12:9; 13:10); the motif of  $\text{j}\delta\text{o}\nu\text{k}\text{i}\text{m}\text{h};\text{n}$  (10:18; 13:3-7); their perfection (10:6; 13:9); their faith (10:15; 13:5); the dialectics of weakness and power (10:10; 12:9-10; 13:9). As the finale, it echoes the major subjects of 2 Corinthians as follows: the weakness of Christ or his servant for the congregation (4:10-12; 13:9); restoration with reconciliation (5:18-20; 13:9); Paul's life for the gospel and the truth (2:17; 4:2-5; 13:8); the approved Christians' life (2:9; 8:8; 13:5).

## 4.5 RHETORICAL GENRE AND RHETORICAL STASIS OF 2 COR 10-13

(1) The genre of 2 Cor 10-13 has been identified as various types: deliberative rhetoric according to Fitzgerald (1990:193-194) and Sampley (2000:22); judicial rhetoric according to Betz (1972:40), Kennedy (1984:93), Young and Ford (1987:39-40); epideictic rhetoric

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disciple to reach his teacher's level (Garland 1999:550).

according to Talbert (1987:xiv). However, many scholars notice the mixed nature of the rhetoric in this letter, e.g. deliberative with forensic elements (Stower 1986:109; Fitzgerald 1990:196) or forensic with deliberative elements (Witherington 1995:339n.33). The most attractive suggestion is Peterson's (1998a:238-239): Paul begins and ends the discourse with deliberative rhetoric and places the judicial rhetoric in the middle of his argumentation. However, Peterson's identification seems to need some amendments.

The first part of the discourse, the *exordium & propositio* and the *narratio*, is deliberative in type, because it is concerned primarily with what will happen in future as the result of decisions that the Corinthians must make. The second part, the *argumentatio*, is mixed with various elements. The first argument and the third argument are obviously forensic types, because they focus on the accusation against the past practice of the intruders and on the defence for Paul's past apostolic practice. The second argument is identified as an epideictic owing to the elements of honour and shame, praise and blame. The fourth argument returns to deliberative type and the *peroratio* also retain the same type. Thus, the deliberative type leads the discourse, but the genre of the discourse changes continually: deliberative (10:1-18) → forensic (11:1-21a) → epideictic (11:21b-12:10) → forensic (12:11-19) → deliberative (12:20-13:10). Paul's rhetoric aims at the future decision of the audience, who must reevaluate the past events and reorient their perception of themselves in the present.

(2) Peterson's analysis of the stasis of 2 Cor 10-13 (1998a:240-266) is also attractive. According to him, the first part (10:1-18) is argued on the stasis of jurisdiction: Paul refuses to submit himself or his ministry to the evaluation of the Corinthians. The second part (11:1-12:18) is argued on the stasis of quality, especially based on justification: Paul asserts that his actions are honourable because of the conformity of his life to the weakness and suffering of the crucified Christ. The last part returns to the stasis of jurisdiction: now he refuses to have the Corinthians be a kind of jury, and furthermore he stands as prosecutor, or even as judge, before them. However, Peterson's suggestion needs a little amendment.

The first part, the *exordium & propositio* and the *narratio*, is argued on the stasis of jurisdiction. The arguments of the *argumentatio* are argued on the various stases. The stasis of the first argument is definition: Paul asks the significance of the intruder's actions, and that of his own actions. The stasis of the second argument is obviously quality, because it is justified by the criterion of the proper apostolic ministry that is shaped by the crucified Christ. The third argument is argued on the stases of conjecture and definition: the fraud concerning the



collection is refuted on the stasis of conjecture, and the rejection of their financial support is argued on the stasis of definition. The stasis of the fourth argument returns to jurisdiction and the stasis of the *peroratio* also maintains the same stasis. Thus, the jurisdiction leads the discourse, but the stasis of discourse changes continually: jurisdiction (12:1-18) → definition (11:1-21a) → quality (11:21b-12:10) → conjecture and definition (12:11-19) → jurisdiction (12:20-13:10). The sequence of stases of jurisdiction in this discourse shows the kernel of the rhetor's dispute and his interest as follows.

	10:1-18	11:1-21a	(Paul's Desire)	12:20-13:4	13:5-13:10	(Approved)
Defendant	Paul	Intruders	Intruders	Corinthians	Corinthians	Paul
Prosecutor	Intruders	Paul	Corinthians	Paul	Paul	God
Jury / Judge	Corinthians	Corinthians	Corinthians	Paul	God	God

## 4.6 SUMMARY AND CONCLUSION

In this chapter, the rhetorical argumentation of 2 Cor 10-13 has been analyzed. In 2 Cor 10-13, Paul's rhetorical eloquence was one object of the intruders' or even the Corinthians' criticism of him, but by 2 Cor 10-13, Paul is proved sufficiently to be a master of rhetoric (cf. Neyrey 2003). The research has described the rhetorical unity, the rhetorical situation, the rhetorical invention and structure, and the rhetorical genre and stasis.

[1] 2 Cor 10-13 is formally a part of 2 Corinthians, but it stands slightly apart from the previous chapters. After finishing the first nine chapters, but before terminating the letter, it is supposed that Paul received additional bad news, and therefore added four more chapters. Thus, 2 Cor 10-13 is to be treated as a conceptual unity, namely a rhetorical unit. The following facts support this proposal: its distinctive characteristics in subject, tone and style from the previous chapters; its obvious marks of opening and closing; its argumentative structure. By the delimitation of 2 Cor 10-13 as a rhetorical unit, a thorough investigation of the rhetorical situation, the rhetorical arrangement, etc., becomes possible.

[2] The rhetorical situation constructed and presented in 2 Cor 10-13 consists of the aim of the reality, the motive of the Corinthians and the motive of Paul. (1) 2 Cor 10-13 includes the following realities: the invasion of the outsiders against Paul; the discontent of the insiders with Paul; the conflict concerning Paul's support; the plan of Paul's upcoming visit. (2) There are also four audience motives of 2 Cor 10-13: being unable to discern the intruders; being confused between the social and cultural pattern of secular Corinth and the different pattern of

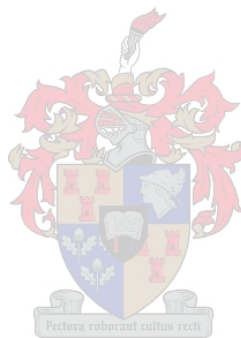
Christianity; being disturbed about the uncompleted collection; being afraid of Paul's upcoming visit. (3) 2 Cor 10-13 has also four motives ascribed to the author: the concern with his converts in the face of the intruders; the irritation to the Corinthians who easily accepted a different kind of teaching and practice from his; the desire to wipe out the misunderstanding concerning the financial affairs; the anxiety about his upcoming visit. The investigation of the rhetorical situation was used as the basis of the analysis of the rhetorical invention and arrangement because the rhetoric of the text would operate from the rhetorical situation.

[3] The rhetorical arrangement of 2 Cor 10-13 can be summarized as follows: *exordium & propositio* (10:1-11); *narratio* (10:12-18); *argumentatio* (11:1-13:4); *peroratio* (13:5-10). (1) As the *exordium & propositio*, the first section makes the Corinthians attentive, receptive and well disposed to Paul's statement and lays out the main topics that he will discuss. (2) The *narratio* functions toward Paul's winning the credence of the Corinthians and contributes to incriminating the intruders. It focuses on moving the Corinthians to accept the arguments in the *argumentatio*. (3) The *argumentatio* marshals four arguments: what is the true character of the intruders? (Argument 1, 11:1-21a); what is the servant of Christ like? (Argument 2, 11:21b-12:10); who is whose benefactor? (Argument 3, 12:11-19); what sort of man do they expect with Paul's upcoming visit? (Argument 4, 12:20-13:4). The devices of Paul's rhetoric lend credit, authority and support to his case in each argument. (4) The *peroratio* recapitulates the four arguments of the *argumentatio* and forms the *inclusio* with the *exordium* and the *narratio*. It also functions as the finale of 2 Corinthians.

[4] In the *argumentatio* the four arguments functions differently. (1) In the first argument (11:1-21a), Paul focuses on the identity of the intruders. By comparing the intruders with himself in the first stage (11:1-12) and by directly exposing their identity in the second stage (11:13-21a), Paul demonstrates the intruders to be servants of Satan. He also blames indirectly the Corinthians' lack of discernment. (2) The second argument (11:21b-12:10) is dealing with Paul himself. Through the examples of his life and ministry, Paul argues that the servant of Christ works in weakness and suffering that become the most powerful weapons of God: thus, the only criterion of Christ's servant is the criterion redeemed by the crucified Christ. (3) In the third argument (12:11-19), Paul focuses on his relationship to the Corinthians. By the retrospective review of past events, he confirms his status as apostle, parent, and builder of the church. (4) The fourth argument (12:20-13:4) aims at the Corinthians' preparation for his third visit, their full repentance.

[5] The rhetorical genre in 2 Cor 10-13 changes continually: deliberative (10:1-18); forensic (11:1-21a); epideictic (11:21b-12:10); forensic (12:11-19); and again deliberative (12:20-13:10). Thus, the deliberative genre can be said to be the most dominant in the discourse. Paul's rhetoric aims at the future decision of the audience. The audience have to re-value the past events and reorient their perception of themselves in the present. The stasis of jurisdiction, then, leads the discourse, but the stasis of discourse changes continually: jurisdiction (10:1-18); definition (11:1-21a); quality (11:21b-12:10); conjecture and definition (12:11-19); jurisdiction (12:20-13:10). The sequence of stases of jurisdiction in this discourse shows that his underlying interest is his pastoral *pathos* for the Corinthians.

The discernment of a definite internal structure of the discourse provides a basis for proceeding to examine the text's intertexture, including various authoritative voices that Paul invokes to support his argumentation. The next chapter will concern with the relation between data in the text and various material outside the text, in order to enhance the understanding of the discourse.



## CHAPTER 5

# THE INTERACTION OF THE PAULINE DISCOURSE WITH HIS TIME: INTERTEXTURE AND RHETOROLECT IN 2 COR 10-13

### 5.1 INTRODUCTION

“Intertexture is the interaction of the inner world of the text, which is created by literary and narrative means, with the outer world within which the text developed. Intertexture analysis tries to determine the way the text configures and reconfigures phenomena from the world outside the text” (Watson 2002c:2; cf. Robbins 1996b:40). If Paul in 2 Cor 10-13 was addressing an audience questioning his status and ministry as an apostle or wanting him to answer his critics, his arguments needed to invoke “voices” to vouch for him whose authority is not in dispute. If Paul was trying to reveal the true colours of intruders, and to identify his ministry with that of the Christ’s servant, and to confirm his status in the church, and to provoke their practical preparation for his visit, his discourse needed to develop combinations of the picturesque, which creates a vivid picture, and the persuasive, which is supported by rationale and argumentation from the opposite, analogy, example, and testimony.

In 2 Cor 10-13, Paul invokes authoritative voices from the Hebrew Bible, and from early Christian materials, and uses texts of non-canonical apocalyptic material (oral-scribal intertexture). There are also other kinds of voice: the specific voices of Jewish tradition, early Christian tradition, and Greco-Roman tradition (cultural intertexture). There are collective voices of social consensus that are not bound to any one culture (social intertexture), and his autographical experiences (historical texture). In this chapter, the voices Paul invokes at each step in the progression of his argumentation will be identified.

The blending of picturesque narration and persuasive argumentation will also be investigated. Paul reconfigures pictorial narrations and argumentations into the distinctive and dynamic discourse of Christianity. Early Christian rhetorolects are mediators in the process of this reconfiguration (Robbins 2003a:27; 2004a:9). From a socio-rhetorical perspective, 2 Cor 10-13 is an epistolary composition woven of prophetic, priestly, wisdom, apocalyptic, and miracle rhetorolects. Thus, the analysis of rhetorolect of the sections in 2 Cor 10-13 will be

also an important part of the chapter.<sup>145</sup> The enthymematic argumentative elaboration, which is the key for describing each rhetorolect, and the thematic elaboration will be significantly investigated in the analysis.

## 5.2 INTERTEXTURE AND RHETOROLECT OF THE *EXORDIUM & PROPOSITIO* (10:1-11)

[1] The *exordium & propositio* begins with Paul appealing to Christ's virtues of "meekness and gentleness" (v.1). It is not impossible that the description echoes the dominical saying present in Mat 11:29 (Barnett 1997:459) or the characteristic of the earthly Jesus (Plummer 1915:273; Kümmel 1973:208). However, it is likely that the description was attributed to Jesus by the church under the influence of the Hebrew Bible in which meekness and gentleness are attributes of the Messiah and of God respectively (cf. LXX Ps 44:5 for "meekness"; LXX Ps 85:5 for "gentleness"). The two words are echoed in many places in presentation of the Christ figure, and in the exhortations to Christian living set forth in letters of the New Testament (Phil 2:8; 4:8, 12; Col 3:12; Titus 3:2; Jas 3:13, 17; 1 Pet 2:18; 3:4, 15; 5:5-6) and the literature of the Apostolic Father's (*1 Clement* 13:1; 30:8; *Epistle of Ignatius to the Ephesians* 10; *Epistle to Diognetus* 7:4-6; cf. Lake [1912-13]). In extolling the superiority of Christian faith, the *Epistle to Diognetus* emphasizes meekness and gentleness of Christ:

Not so, but in gentleness and meekness, as a king sending a son, he sent him as King, he sent him as God, he sent him as Man to men, he was saving and persuading when he sent him, not compelling, for compulsion is not an attribute of God. When he sent him he was calling, not pursuing: when he sent him he was loving, not judging. For he will send him as judge, and who shall endure his coming? (*Epistle to Diognetus* 7:4-6).

The meekness and gentleness of Christ refers to the manner of Christ's coming into the world, and it alludes to the fact of kenosis: the literal weakness and lowliness of the Lord. The description is consonant with the kenotic theology of 8:9 (cf. Rom 15:3; Phil 2:5-11), which has a clear cross reference to 6:10. Through this cultural intertexture, Paul is trying to persuade the Corinthians to follow the example of his humble appearance, which is an imitation and a continuation of the kenosis of Christ (cf. 1 Cor 11:1), and a paradoxical demonstration of divine power working through human weakness (Leivestad 1966:156-164). He also hopes to make the Corinthians recognize that his entreaty by "the meekness and gentleness of Christ" is a kind of messianic exhortation.

<sup>145</sup> The rhetoric internal to each rhetorolect in 2 Cor 10-13 is presented in Appendix 2 (pp.237-242).

[2] The warfare imagery Paul adapts in vv.3-6 was current and would have been familiar to the Corinthians from the Greco-Roman philosophical traditions (Danker 1989:151-153). The image was particularly popular among philosophers of the Stoic-Cynic variety, who depicted their way of life and philosophy in terms of a battle for moral advancement (Hubbard 2002:238). According to Dio Chrysostom, the wise man continually fights a stubborn battle against lusts and opinions and all mankind (*Or.* 77, 78.40). The development of character could be likened to capturing the citadel within, and expelling the inner tyrants.

How then is a citadel destroyed? Not by iron, nor by fire, but by sound judgments. For if we tear down the citadel that is in the city, have we succeeded in capturing the citadel of fever? Of beautiful maidens? In sum, have we subdued the citadel and tyrants that are within us, whom we permit to control everything that involves us daily? No, it is here within us that we must begin. It is here that we must destroy the citadel and cast out these dictators (*Epic. Disc.* 4.1.86-87).

On the other hand, the imagery of the opponents' fortifications is strongly reminiscent of the Stoic sage (Malherbe 1983b:165-166). Seneca provides elaborate examples of the way in which the imagery was used to describe the philosopher's security. Seneca shares the Stoic confidence that the wise man withstands every attack and cannot be injured (*Const.* 3.4-5). The wise man may be bound to his body, but he is an absentee so far as his better self is concerned, and he concentrates his thoughts on lofty things (Seneca *Ep.* 65.18). The objects of Paul's attack reconfigure the self-sufficient Stoic sage who is in the high fortifications of his reason, and trusting in his own weaponry.

[The perfect man], full of virtues human and divine, can lose nothing. His goods are girt by strong and insurmountable defences....The walls which guard the wise man are safe from both flame and assault, they provide no means of entrance, are lofty, impregnable, godlike (Seneca *Const.* 6.8).

However, the Hebrew Bible has a more significant role in the intertexture of this section.<sup>146</sup> The word, *ojcurwmavtwn* (stronghold) (v.4) is an echo of the messianic passage, LXX Zech 9:12a<sup>147</sup>: *kaqhvsesqe ejn ojcurwvmati devsmioi th`~ sunagwgh`~* (You shall dwell in the stronghold, prisoners of the synagogue). In Paul's eyes, unbelieving

<sup>146</sup> There are in all probability other Jewish intertextures apart from Zech 9:12 and Prov 21:22. Bultmann (1985:185-186) points out that imagery of capture to signify obedience can be found in other parts of the Jewish tradition: *Odes of Solomon* 10:3-4; 29:8-9. Martin (1986a:305) suggests the traditions of the Maccabees, *1 Maccabees* 5:65; 8:10. Witherington (1995:438) suggests Eccl 9:14-16, from which Paul portrays himself as "the poor sage who must deliver his besieged converts from the lofty walls the opponents have built against them, and yet his wisdom is being despised."

<sup>147</sup> The MT (BHS) of Zech 9:12a is *hw"+q.Tih; yrePysia!* !ArêC"bil. WbWv (You shall return to the fortress, the prisoners of the hope [my translation]). The LXX replaces "you shall return" with "you shall dwell" and "the hope" with "the synagogue."



Jews, who should inherit the hope of Israel, insist on remaining in their stronghold of unbelief. It is also possible that the stronghold and high towers (u{ywma) reflect the spiritual interpretation of the story of the tower of Babel in Gen 11:4 (Bruce 1971:230). Philo allegorized the narrative, and interpreted the tower to signify a turning away from God: “built through the persuasiveness of arguments, its purpose was to divert and deflect the mind from honouring God” (*Conf. Ling.* 129). According to the *Neofiti* MS of the *Targum* of Palestine, the builders of the tower intended to place an idol at the top and to put into its hands a sword, so that the idol could organize an army against God (*Targum du Pentateuque*, noted by Hanson 1987:103). The enemies of Paul’s warfare are the world powers that use as their tools unbelieving Jews who are still prisoners of the Torah, and idol-worshipping Gentiles who are enslaved of their own gods.

The oral-scribal intertexture which is claimed to be the basis of Paul’s thought in this passage by many commentators (e.g. Plummer 1915:276; Hughes 1962:351n.7; Barrett 1973:251) is LXX Prov 21:22<sup>148</sup>: povlei~ ojcura;~ ejpevbh sofov~ kai; kagei`len to; ojcuvrwma ejfj w/| ejpepoivqeisan oiJ ajsebei~ (A wise man assaults fortified cities, and demolished the stronghold in which the ungodly trusted). According to Hanson (1987:103-104), there is some evidence that rabbinic tradition applied this verse to Moses: Moses scaled the fortified city and brought down the Torah despite the opposition of the angels. The text interpreted in Jewish tradition of Moses bringing down the Torah from Sinai might have been interpreted by early Christians as a type of Christ bringing salvation from heaven in spite of the opposition of “the rulers of this world.” The same opposition is encountered by Paul and his fellows in the course of the warfare on behalf of Christ, viz. *militia Christi*. The messianic character of Paul’s war becomes very clear in this passage, and this campaign is against his opponents who have not yet been overcome.

The word, logismov~ (argument) (v.4) echoes LXX Ps 32:10<sup>149</sup>: kuvrio~ diaskedavzei boula;~ ejqwn`n ajqetei` de; logismou;~ law`n kai; ajqetei` boula;~ ajrcovntwn (The Lord brings the counsels of the nations

<sup>148</sup> The MT (BHS) of Prov 21:22 is hx'(j,b.mi z[oa dr,YO@w:÷ ~k'\_x' hl'ä[ ~yrIBoGIâ ry[iä (A wise man attacks the city of mighty ones and pulls down the stronghold in which they trust [my translation]). The LXX adds the words oiJ ajsebei~ to the MT. The point of the verse in the context of Proverbs is that strategy can overcome strength.

<sup>149</sup> The MT (BHS) of this verse appears at Ps 33:10 (as in the most modern versions): ~yMi([; tAbiv.x.m; aynI@he÷ ~yI+AG-tc;[] rypîhe hw"@hy>) (The Lord frustrates the counsel of nations and he restrains the thoughts of people [my translation]). The LXX adds an extra line (kai; ajqetei` bo\\\\\\ula;~ ajrcovntwn).

to naught, he brings to naught also the arguments of the peoples, and he brings to naught the counsels of princes). Paul has pictures of God struggling with a people who would not obey him, a people whom Paul would regard as being the victims of the influence of hostile elemental power, and of God frustrating them by means of the cross (cf. 1 Cor 1:19; 3:19-20).

The word *strateiva* (v.4) has two meanings: “army” and “warfare.” The only case that the word is translated as “warfare” is in the Greek OT, Aquila’s version of Isa 40:2b<sup>150</sup>: *ο{ti ejplhvsqh hJ strateiva aujth~ levlutai auJth~ hJ aJmartiva* (that her warfare has ended, that her iniquity has been removed) (Hanson 1987:100). In this verse, the return of the exiles corresponds to the ending of the warfare of Jerusalem and the forgiveness of her sins. The warfare is therefore the afflictions which Jerusalem has had to endure before the end time. Paul might well have seen this passage as a prophecy of the afflictions which were to befall the Messiah before the coming of the end time. The afflictions were to be reproduced in the lives of his workers, including Paul. “Paul regards himself as ranged in the battle in the name of Christ against ‘the world powers’ which Christ has in principle overcome by his cross and resurrection, but which the Christian, who is ‘in Christ,’ must himself overcome in his own life in the power of God-in-Christ” (:108).

The social intertexture of warfare operations in ancient times appears in Paul’s description of his ministry by appealing to the three stages of the campaign: destroying defensive strongholds, taking captives, and punishing resistance when the city is finally brought to submission. Thus Paul portrays himself as a military figure who comes with God’s power. This military image sets the implication that Paul is not interested in gaining the approval of the Corinthians for his ministry; rather, he desires their obedience to his message and to him.

The historical intertexture from past warfare in Corinth also plays a significant role in the image. Corinth itself was besieged and ravaged by the Roman General Lucius Mummius in 146 BC. Roman troops numbering at least thirty thousand crushed a motley Achaean army. The Achaeans retreated behind the stronghold of Corinth, and soon thereafter fled the city along with most of its inhabitants. After waiting two days Mummius’ army stormed the defences and wrought havoc within, murdering those who remained or selling them into

<sup>150</sup> The MT (BHS) of the clause in Isa 40:2 is *Hn"+wO[] hc'Pr>nI yKiû Ha'ëb'c*. ‘ha'l.m' (yKiû (that her hard service has been completed and that her sin has been paid for [NIV]). The LXX of the clause is *ο{ti ejplhvsqh hJ tapeivnwsî~ aujth~ levlutai auJth~ hJ aJmartiva* (for her humiliation is accomplished, her sin is put away [Brenton translation]). The word, “her hard service (Ha'ëb'c.)” is translated as “her humiliation (tapeivnwsî~)” in LXX and as “her warfare (strateiva)” in Aquila’s version.

slavery, looting, stripping the city's most valuable treasures for shipment to Rome, and finally setting much of the city to the torch (Furnish 1984:6). Although by Paul's day the city walls had been restored, the walls of the Acrocorinth, the stronghold situated above Corinth, still had lain in rubble and had served as a poignant illustration of a demolished stronghold (Hubbard 2002:239).

Vv.3-6 exhibit a syllogistic structure of Case-Rule-Result. The key to the dynamics of this passage lies in the perception that the nature of this discourse is a prophetic rhetorlect blended with priestly and apocalyptic rhetorlect (cf. Appendix 2. I. Step 3).

**Case:** For though we walk in flesh, we do not war according to the flesh (3),

**Rule:** for the weapons of our warfare are not of the flesh, but divine power to the casting down of strongholds (4).

**Result:** We demolish arguments and every high thing that exalts itself against the knowledge of God, and bring every thought into captivity to the obedience of Christ and being ready to punish every act of disobedience, when your obedience is complete (5-6).

The oral-scribal reconfiguration of the Hebrew Bible, Jewish traditions and Greco-Roman philosophical traditions contributes to the rule that "God has chosen his workers who wage warfare with divine power so as to destroy strongholds of the world powers." The words, "warfare" and "strongholds," echo the messianic warfare which would take place at the end time, and which reaches its climax at the cross and resurrection of Christ. During the period in which the new age and the old age overlap, it is still being waged by God's chosen workers. Paul and his fellows function as the case of the rationale in the course of warfare on behalf of Christ, viz. *militia Christi*. Their warfare is characterized by afflictions in their lives as "in-Christ," and their weapons, divine power, are also characterized by "the cross of Christ." However, the result reconfigured by social and historical textures is clear and massive: demolition of strongholds, captivity to obedience, and punishment of disobedience – these are potentially apocalyptic topics. The result functions as a threat pronounced to the Corinthians.

The messianic character of the warfare in Paul's mind as well as the apocalyptic topics in the result shows that the discourse is a prophetic rhetorlect blended with apocalyptic. The emphasis is on God's power in which Christ brings salvation to earth, and Paul and his fellows work for the righteous kingdom where everybody obeys God in the course of *militia Christi*. However, their warfare which is characterized by afflictions, and their weapons by "the cross of Christ," indicates that the prophetic rhetorlect is blended with another type, viz. priestly rhetorlect. In this case the emphasis is on God's sending of Christ to live and die as a

sacrifice and on Christ's proclaiming a call to Paul and his fellows to work a sacrificial ministry in imitation of Christ.

[3] The imagery of "building up and tearing down (oijkodomhv kaiv kaqaivresi~)" in v.8 reconfigures LXX Jer 24:6b<sup>151</sup>: kai; ajnoikodomhvsu auvtou;~ kai; ouj mh; kaqelw` kai; katafuteuvsu aujtou;~ kai; ouj mh; ejktivlw (and I will build them up and not tear them down; I will plant them and not uproot them). Jeremiah's sense of prophetic vocation have influenced Paul's self-understanding as an apostle (Gal 1:15; cf. Jer 1:9-10). As the herald of Jeremiah's new covenant (2 Cor 3:6; cf. Jer 31:31), Paul takes this heroic prophet as a role model exemplifying perseverance in opposition.

Paul depicts his ministry in language that echoes Jeremiah's commission, "breaking down and building up" (cf. Jer 1:10). But the difference between Jeremiah and Paul is immense here: whereas Jeremiah preaches God's judgement of destruction and only later restoration, Paul preaches God's gospel of building up the believers (Kistemaker 1997:324). Paul, who considers himself as a minister of a new covenant, uses the theme of edification as a common Pauline description of the call to build churches and strengthen the faith of believers (cf. Rom 14:19; 15:2; 1 Cor 3:9-10; 8:1; 14:3, 5, 12, 26; 1 Thess 5:11) (Hafemann 2000:399). However, through the oral-scribal intertexture in v.8, Paul warns the audience that his authority works for destruction, if necessary, before construction. It creates a syllogism with a conditional construction as follows:

**Case:** For even if I boast somewhat more abundantly concerning our authority  
**Rule:** which the Lord gave for building you up, and not for casting down,  
**Result:** I shall not be put to shame.

In this prophetic rhetorolect blended with wisdom (cf. Appendix 2. I. Step 4), the oral-scribal reconfiguration functions as the rule: the Lord has given his workers the authority for building his people up. The cases are Paul and his fellow workers who fulfil their responsibility. The result is that their boasting of the authority is legitimate. This argumentative discourse functions as the confirmation of the authority which the Lord has given to him, the verification of the ultimate aim of his authority, and the warning of the Corinthians'

<sup>151</sup> The MT (BHS) of Jer 24:6b is vAT)a, al{iw> ~yTiP[j;n>W sroêh/a, al{âw> '~ytiynIb.W (and I will build them up not tear down and I will plant them and not uproot [my translation]). In Jer 24, the clause is a part of oracle in messenger formula (vv.5-7) after the vision of two fig baskets, and the meaning of oracle is that the exiles will receive blessing by God. The languages in Jer 24:6 are reminiscent of Jeremiah's call experience

disciplinary punishment.

[4] The *exordium & propositio* contains many occurrences of intertextual dimensions. Oral-scribal, cultural, social and historical intertexture are integral aspects of this richly textured text. The following is a paraphrase of the argument in 2 Cor 10:1-11 from the point of view of its presentation of a complete argument:

**Exhortation** (1-2): I beseech you not to think that we walk according to the flesh.

**Theme** (3): for though we walk in the flesh, we do not war according to the flesh.

**Rationale** (4): for the weapons of our warfare are not of the flesh, but divine power to cast down strongholds.

**Confirmation of rationale** (5-6): we destroy every pretension, bring every thought into captivity to the obedience of Christ, and punish all disobedience.

**Argument from example** (7): if you look at what is in front of you rightly, and you will know that we belong to Christ.

**Argument from ancient testimony** (8): for the Lord has given us the authority for edification of you, not for destruction (as in Jeremiah).

**Argument by the contrary example** (9-11)

**Rule** (9): do not think that I may seem as if I would terrify you by my letters.

**Contrary case** (10): because some say that my letters are weighty and strong but my bodily presence is weak and my speech of no account.

**Contrary result** (11): let such people think that what we are in word, such we are also in deed.

By presenting an exhortation at the beginning, this discourse functions well as the *exordium*. The cultural intertexture in the phrase of exhortation, “by the meekness and gentleness by Christ,” implies that Paul’s humble life is an imitation and a continuation of the kenosis of Christ which must be the ultimate goal of the Corinthians’ life. It also indicates that Paul’s entreaty through 2 Cor 10-13 is a messianic exhortation to which they must give all attention. The oral-scribal, social, and historical intertexture of the theme and the rationale implies that Paul’s warfare has a messianic character, viz. *militia Christi*, and the weapons of his warfare are divine powers which are characterized by “the cross of Christ.” It follows that the confirmation of the rationale manifests the massive result of divine powers: destruction, captivity, and punishment. However, the argument of ancient testimony forms the reconfiguration of Jeremiah’s words and reveals the positive result of divine power, viz. edification, which becomes the ultimate aim of Paul’s authority. The contrary case in the argument from the contrary example is the Corinthians who misunderstand Paul’s letters and deeds, and the contrary result becomes a warning to them.

This discourse is a prophetic rhetorolect blended with priestly, apocalyptic and wisdom (cf.

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(1:10).

Appendix 2. I). Its emphasis is on the fact that Paul's ministry is honourable because his authority is given by God for the edification of the Corinthian church, and because his ministry is an imitation and a continuation of the messianic ministry of Christ, who brings the worldly power to an end through his suffering and death.

### 5.3 INTERTEXTURE AND RHETOROLECT OF THE *NARRATIO* (10:12-18)

[1] In the *narratio*, Paul establishes the proper ground rules for boasting as well as what constitutes valid commendation. In the process he turns his attention to opponents who have invaded his ministry field and boasted inappropriately by self-commendation and mutual comparison over his fruits of his labours. Comparison was a common rhetorical convention in antiquity (cf. Arist. *Rh.* 1.9.38-39; *Rhet. ad Alex.* 3.23-28 [1426a]; Quint. *Inst.* 2.4.21; Cic. *De Or.* 2.11.45-46). According to Aristotle, comparison is useful as a means of amplification within the topic of encomium in rhetoric and a tool of rhetorical argument:

We must also employ many of the means of amplification...If he [your subject] does not furnish you with enough material in himself, you must compare him with others...you must compare him with illustrious personages, for this affords grounds for amplification and is noble, if he can be proved better than men of worth (Arist. *Rh.* 1.4.38-39).

Self-commendation is frequently formulated in comparisons. Lucian of Samosata, a travelling lecturer in the middle of second Century AD, suggested that his student cultivate the methods of self-advertisement:

...if anyone accosts you, make marvellous assertions about yourself, be extravagant in your self-praise, and make yourself a nuisance to him. "What was Demosthenes beside me?" "Perhaps one of the ancients is in the running with me!" and that sort of thing (*A professor of public speaking.* 13.21, quoted by Forbes 1986:8).

However, it was widely conceded that comparison and self-commendation were dangerous, and practices that no decent person would indulge in, except in certain fairly clearly defined circumstances. In Plutarch's "On praising oneself inoffensively" (*Mo.* 7.110-167),<sup>152</sup> there is a good example:

<sup>152</sup> The parallels between Plutarch's guidelines to the justified boasting and Paul's strategy in 2 Cor 10-13 are impressive. For example Plutarch advises that self-praise goes not resented "if you are defending his good name or answering a charge" (540C; cf. 10:1-2,10; 11:11; 12:13,16); "a man reproached for his very triumphs is entirely pardonable and escapes all censure if he extols what he has done" (541E; cf. 11:7-11); one should redirect some of credit to God (542E; cf. 12:9-10); one should include "certain minor shortcomings, failures, or faults" (543F; cf. 11:32-33; 12:7-8); one should show that one's position has come "with much hardship and peril" (544D; 11:23-29). Such correspondence does not indicate a direct borrowing by Paul of this rhetorical tradition (Perterson 1998a:188-189), but it seems clear that he was used to this tradition (cf. 6.3.2. [1]).



When a man intermingles praise of himself with censure of another, and causes another's disgrace to secure glory for himself, he is altogether odious and vulgar, as one who would win applause from the humiliation of another (547A).

It was the conventions of comparison and self-commendation like these that Paul seems to have been facing in Corinth. V.12 refers to this convention as a cultural intertexture and forms an inductive enthymeme of wisdom rhetorlect (cf. Appendix 2. II. Step 1). The Christian wisdom rhetorlect features peoples' production of goodness and righteousness through guidance from God's speech, which functions as light in human bodies (Robbins 2004b:5). From this perspective the intruders failed to attain the Christian wisdom:

**Case:** For we are not bold to class or compare ourselves with certain of them that commend themselves;

**Contrary case:** but they measure themselves by themselves and compare themselves with themselves,

**Contrary result:** they are not wise.

**[Implied result:** we are wise.]

**[Unstated rule:** Wise men practice comparison and boast according to proper standards.]

The unstated rule from cultural convention is the theme of the *narratio*. From this rule, the opponents who compare and self-commend on invalid criteria (the contrary case) are not wise (the contrary result). Paul's sarcastic rejection of his comparison with them (the case) has also a cultural intertexture:

...comparisons are not drawn between things which are vastly different from each other. It would be ridiculous to debate whether Achilles is more courageous than Thersites. Like things should be considered, things over which there can be disagreement as to whether a position should be taken up, because of the impossibility of distinguishing any pre-eminence of the one over the other (Theon *Progymnasmata*, quoted by Forbes 1986:6).

[2] In vv.13-16, Paul accuses the intruders of an even worse error, viz. that of boasting in Paul's labours as if they were their own, and argues that his boasting is within the proper limits because he has kept to the *kanwvn* God assigned him. According to "the edict of *Sotidius* (a governor of Galatia, probably under Augustus, 13-15 AD)," the term *kanwvn* was used to indicate an official schedule of the transport services to be supplied by the local community. Paul and his fellows, who travelled on Roman roads, were familiar with notices such as the edict, and took over from them the term which neatly expressed their understanding of the way God had measured out their respective territorial commitments (Horsley [1981]:36-45). In this case, the services that the *kanwvn* formulates, are geographically partitioned, so it could be translated by the jurisdiction. This social intertexture lies behind Paul's rather complex protestations about the requirement of the *kanwvn* which

God has assigned to his workers respectively.

According to Williams (1999:17-18) there is another possibility of social intertexture of the *kanwvn*. The stone used for great public buildings is shaped according to precise specifications. The process is an elaborate one. It entails preparing surfaces by cutting and rubbing, and testing them for flatness by means of a *kanwvn*, a wooden bar which is coated with ruddle (red ochre). The ruddle (or its absence) on the stone highlights any unevenness. Stones failing that test are *ajdokivmasto~* (disapproved). Paul uses the kindred term *ajdovkimo~* for the Corinthians and himself (13:5, 6). The *kanwvn* serves also a measuring stick, and so it comes to have the general sense of a standard for making any judgment. In this case, the fundamental problem of the church is concerning the indiscretion of God's standard. Abundant metaphors of building, including this metaphor in 2 Cor 10-13, imply that Paul's aim is to build the church up according to the right standard.

Vv.13-16 form a number of enthymemes of wisdom blended with prophetic rhetorlect (cf. Appendix 2. II. Step 2). The emphasis of the rhetorlect is on Paul's production of justice and righteousness that motivates the Corinthians to produce righteous fruit:

**Case:** When we reach out even as far as you (13c),

**Result:** we will not boast beyond limits, but will keep within the field that God has assigned to us (13a-b).

[**Unstated rule:** Wise men practice comparison and boast according to proper standards.]

**Case:** When we reached you; we were the first to come all the way to you with the good news of Christ (14b),

**Result:** for we were not overstepping our limits (14a).

[**Unstated rule:** Wise men practice comparison and boast according to proper standards.]

**Case:** We do not boast beyond limits, that is, in the labours of others (15a);

**Result:** but our hope is that, as your faith increases, our sphere of action among you may be greatly enlarged (15b-c).

[**Unstated rule:** Wise men practice comparison and boast according to proper standards.]

**Case:** Without boasting of work already done in someone else's sphere of action (16b),

**Result:** so that we may proclaim the good news in lands beyond you (16a).

[**Unstated rule:** Wise men practice comparison and boast according to proper standards.]

The first two enthymemes emphasize that the Corinthian church belongs within the limits of Paul's jurisdiction, and the opponents invade illegally into the jurisdiction of others. The last two enthymemes show his expectation that his jurisdiction is not limited to Corinth, but greatly expands. V.15b is the key of the expansion: he could not move beyond Achaia until the problems with the Corinthians were settled.

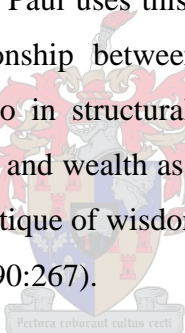
[3] Vv.17-18 form an enthymeme of prophetic blended with wisdom rhetorlect (cf. Appendix 2. II. Step 3). The emphasis of the rhetorlect is on God's speech which chooses special people (Paul and the Corinthians) to produce righteousness and justice on earth, which is perceived to be the realm of God's kingdom (Robbins 2004b:7):

**Case:** "Let the one who boasts, boast in the Lord" (17).

**Result:** For the Lord commends those who boasts in the Lord and do not commend themselves (18).

**[Unstated rule:** Wise man boasting (according to proper standards) in the Lord, will be commended (by the Lord).]

This enthymeme shows the right standard. The case reconfigured the prophetic tradition of Jer 9:23-24<sup>153</sup>: "Thus saith the Lord, Let not the wise man boast in his wisdom, and let not the strong man boast in his strength, and let not the rich man boast in his wealth; but let him that boasts boast in this, the understanding and knowing that I am the Lord that exercises mercy, and judgment, and righteousness upon the earth; for in these things is my pleasure, saith the Lord" (Brenton's translation of LXX). Paul uses this teaching at the fullest intertexture in 1 Cor 1:26-31. The intertextual relationship between Jer 9:22-23 and 1 Cor 1:26-31 is evidenced in verbal parallels, but also in structural and substantive theological parallels. "Jeremiah's critique of wisdom, power and wealth as false sources of identity that violate the covenant are re-imaged by Paul as a critique of wisdom, power, and wealth that impede God's saving acts in Jesus Christ" (O'Day 1990:267).



The issue is not whether one boasts or not, but whether the object of our boast is God. The call to boast from Jeremiah is a summons to acknowledge God for his gracious acts and

<sup>153</sup> The LXX of Jer 9:23-24 is tavde levgei kuvrio~ mh; kaucavsqw oJ sofo;~ ejn th`j/sofiva/ aujtu` kai; mh; kaucavsqw oJ ijscuro;~ ejn th`/ ijscuvi aujtu` kai; mh; kaucavsqw oJ plouvzio~ ejn tw`/ plouvtw/ aujtu` ajllj hl ejn touvtw/ kaucavsqw oJ kaucwvmeno~ sunivein kai; ginwvskein o{ti ejgwv eijmi kuvrio~ poiw`n e[leo~ kai; krivma kai; dikaiosuvnhn ejpi; th`~ gh`~ o{ti ejn touvtu~ to; qevlhmv mou levgei kuvrio~.

The MT (BHS) of these verses appear at Jer 9:22-23:

Ar\*v.[B. ryviB' lLeih;t.yI-la; At+r'Wb)g>Bi rABàGIh; lLeih;t.yI-la;w> Atêm'k.x'B. '~k'x' lLeÛh;t.yI-la; hw"©hy> rm:âa' YhKoâ

hw")hy>~aun> yTic.p;Px' hL,aeib.-yKi( #r,a'\_B' hq"bd'c.W jP'iv.mi ds,x,<sup>2</sup> hf,[oi hw"ëhy> ynIâa yKi... èytiAa [:doây"w> élKef.h; lLe'h;t.Mih; lLeäh;t.yI tazOùB.~ai yKiä

(This is what the Lord says: "Let not the wise man boast of his wisdom, let not the strong man boast of his strength, let not the rich man boast of his wealth; but let the one who boasts rather boast of understanding and knowing that I am the Lord who exercises steadfast love, justice and righteousness on the earth; for in these things I delight," declares the Lord [my translation]).

Whereas older OT commentators have often connected this oracle with the wisdom tradition, recent scholarship has tended to connect it with the prophetic tradition. The oracle presents two alternative views of life through two triads: wisdom, power and riches contrast with steadfast love, justice and righteousness. Only God practices the steadfast love, justice, righteousness (Craigie, Kelley & Drinkard Jr. 1991:152-153).

provisions. In v.17, Paul modifies Jer 9:23-24 by substituting “in the Lord” for Jeremiah’s list of what the Lord provides. As a result, God’s actions in Jer 9:24 can be equated with the Lord himself (Hafemann 2000:405). From the oral-scribal intertexture, “to boast in the Lord” is “to boast only in what God himself has actually accomplished in one’s life”: this is the legitimate standard of boasting before God and people. Thus, v.17 becomes a prophetic maxim with wisdom elements (cf. Ramsaran 1996:32). The maxim functions to block the intruders’ boasting in human power, calls the Corinthians for consideration of God’s active power in Paul’s weakness, and thus presents the definite reason for his arguments in the *argumentatio*. The result (v.18), which is also a prophetic maxim, functions as the conclusion which re-emphasizes the divine activeness as in Jeremiah’s discourse.

[4] The *narratio* contains oral-scribal, cultural, and social intertextures. The following is a paraphrase of the argument in 2 Cor 10:12-18 from the point of view of its presentation of a complete argument:

**Argument by the contrary example** (12): for those who self-commend and self-compare are not wise.

**Theme** (13): but we will boast according to the measure of the standard which God appointed to us, to reach even unto you.

**Rationale** (14): for we came first even as far as unto you in the gospel of Christ.

**Confirmation of rationale** (15a): neither do we go beyond measure by boasting of work done by others.

**Embellishment** (15b-16): we hope that, as your faith grows, our sphere of action among you may be greatly enlarged, so that we can preach the gospel even unto the parts beyond you.

**Exhortative maxim** (17): “let him who boasts boast in the Lord.”

**Conclusive maxim** (18): “for it is not the one who commends himself who is approved, but the one whom the Lord commends.”

The thematic elaboration presents an argument by the contrary example, which is an enthymeme of wisdom rhetorlect, before it presents the theme and the rationale. This argument and the last two maxims which also come from wisdom discourse make a symmetrical arrangement. However, the theme, the rationale, the confirmation of rationale, and the embellishment have the elements of prophetic and wisdom discourse. Thus the *narratio* is a wisdom rhetorlect blended with prophetic (cf. Appendix 2. II), and the emphasis is on the production of righteousness and justice through guidance from God’s wisdom by his workers. The prophetic wisdom maxim from Jeremiah motivates Paul to produce boasting according to the right standards: Corinth is within the jurisdiction which God has appointed to him, his activity is according to the standard of God’s wisdom, and his aim is to build them up.

## 5.4 INTERTEXTURE AND RHETOROLECT OF THE *ARGUMENTATIO* (11:1-13:4)

### 5.4.1 Intertexture and Rhetorolect of Argument 1 (11:1-21a)

[1] Familial language fills Paul's letters. "Brothers" as an address appears many times in every one of his letters. In a letter as long as 2 Corinthians, it is remarkable that the recipients are addressed as "brothers" only three times, and only once in 2 Cor 10-13 (13:11). The concentration of parental language is also striking. In v.2, Paul portrays himself as the father of the bride, which is the church at Corinth. The cultural intertexture behind the image is from the Jewish tradition. The father of the bride has the responsibility to safeguard her virginity until the groom accepts her into his house (cf. Deut 22:13-21). *Sirach* (42:9-10) captures the typical father's worries in this culture:

A daughter is a secret anxiety to her father, and worry over her robs him of sleep; when she is young, for fear she may not marry, or if married, for fear she may be disliked; while a virgin, for fear she may be seduced and become pregnant in her father's house.

The "solicitous father" Paul fears that the church may be seduced before the wedding day by the new suitors who bring another Jesus, not the "one husband" to whom they have been promised (Yarbrough 1995:133). The metaphor of God's betrothal to Israel is common in the OT (Isa 50; 54:5-6; 62:5; Ezek 16; Hos 2:19-20), and Christ's portrayal as a bridegroom is also common in the NT (Mark 2:19; Matt 9:15; Luke 5:34-35; John 3:29; cf. Eph 5:21-23; Rev 19:7-9; 21:2,9). As God did not tolerate Israel's unfaithfulness, Christ will not tolerate his church's going astray. Thus Paul is jealous "with the jealousy of God." Here Paul, as the bride's father, shares God's own passionate and unrelenting desire for the purity of the church (Peterson 1998b:264). The association of Christ with an eschatological marriage feast is also a widespread image among the early believers (cf. Matt 25:1-13). The verse presents a Result-Case enthymeme of prophetic rhetorolect blended with apocalyptic (cf. Appendix 2. III. Step 2). The emphasis of the rhetorolect is on the fact that God's initial sending of Christ brought a call to people (the Corinthians) to come into God's righteous kingdom on earth, and Christ's return will call people into Christ's "chaste" kingdom (Robbins 2004b:7):

**Result:** For I am jealous over you with a godly jealousy;

**Case:** for I espoused you to one husband, to Christ, so that I might present you as a pure virgin to him.

The enthymeme shows that the spiritual father chosen by God is to protect his people for the eschatological marriage, and Paul as the spiritual father of the Corinthians worries about their

danger. The danger brings to Paul's mind the figure of Eve. Just as the cunning serpent had deceived Eve (Gen 3:13), so Paul fears that these ministers of Satan (v.15) will deceive the church with their cunning.

The tradition about Eve's deception had taken on sexual connotations by the time of Paul (cf. *4 Maccabees* 18:6-8; *Apocalypse of Abraham* 23; *Epistle to Diognetus* 12:7-8). Paul, however, does not emphasize a sexual aspect in this story, although the imagery Paul has invoked would lend itself easily to such theme. The serpent brought corruption through deceptive words; Paul fears the same thing would happen in Corinth through the words of the Satan's workers. Moreover, Paul does not use Eve to symbolize women. There was a strong tendency in other writings to assign blame to Eve, thus to all women (*Sirach* 23:24; *2 Enoch* 31:6; cf. 1 Tim 2:13-14). Here Eve is not the archetype of all women; rather, she symbolizes all the people in the Corinthian church. It is very much like Paul's use of Adam as an archetype of all people revealing the universal experience of sin (1 Cor 15:22). In comparing the Corinthians to the deceived Eve, and in portraying them as a virgin being seduced before her wedding, Paul uses elements of shame to gain a hearing from his daughter church at Corinth.

[2] Vv.4-6 form deductive enthymemes of prophetic rhetorolect blended with wisdom (cf. Appendix 2. III. Step 3). The rhetorolect features Paul's production of righteousness and justice, which is perceived to be the realm of God's kingdom, through the guidance of God's knowledge, and the intruders' production of unrighteousness and injustice:

**Case:** For if he who comes preaches another Jesus, whom we did not preach, or if you receive a different spirit from the one you received, or a different gospel from the one you accepted (4a),

**Contrary result:** you put up with it easily enough (4b).

[**Unstated rule:** God's workers are to preach Jesus, the Spirit and the Gospel that Paul received and passed on to the church (cf. 1 Cor 15:1-3).]

**Result:** For I consider myself not in the least inferior to the most eminent apostles (5).

**Case:** But even if I am unskilled in speech, yet I am not so in knowledge; but in every way we have made this evident to you in all things (6).

The unstated rule for the first enthymeme has oral-scribal intertexture with 1 Cor 15:1-3: the Gospel which the ministers of God have to preach is that which has been passed on to the church. The emphasis of the first enthymeme is on the failure of the intruders as God's workers and the foolish indiscretion of the Corinthians.

The second enthymeme has a cultural intertexture of the intimate connection between oratory



and knowledge. Stoic philosophy in particular made eloquence a gauge of character. “What is he [the listener] to think of their souls, when their speech is sent into the charge in utter disorder, and cannot be kept in hand?” (Seneca *Ep.* 40.6). Dio Chrysostom (*Or.* 33:1) spoke of “a power of persuasion that is keener and truly formidable, which you call rhetoric, a power that holds sway both in the forum and on the rostrum.” Cicero (*De Or.* 97) praised eloquence “which rushes along with the roar of a mighty stream, which all look up to and admire, and which they despair of attaining. This eloquence has power to sway men’s minds and move them in every possible way. Now it storms the feelings, now it creeps in; it implants new ideas and uproots the old.” In contrast to Cicero and Dio Chrysostom, Paul believes that uprooting the old and implanting the new does not come from the power of persuasion but from the power of Spirit (Hubbard 1998:62; cf. 1 Cor 2:4-5, 12-14). Paul is not a trained orator, but he is not amateur when it comes to the knowledge of God.

[3] Vv.7-12, forming a prophetic blended with priestly and wisdom rhetoric (cf. Appendix 2. III. Step 4), have a social intertexture of patron-client relationship. The Roman patron-client system, through which wealthy patrons contracted with those who could prove to be useful to his household, was the social system that stood as the backbone of the early church. The Corinthian congregation, no doubt, functioned in much the same way. Patriarchs whose houses were used for the worship assembly<sup>154</sup> would be understood, even expected, to have authority over all clients under their patronage. Paul’s refusal to accept financial assistance from these wealthy patrons was tantamount to refusing to be a client to these powerful patrons (Wan 2000:135). In that system, if the giver were deemed unworthy, a person might refuse benefaction. Thus, in refusing their support, Paul violates certain cultural conventions relating to giving and receiving gifts, and some Corinthians have taken grave offence (Hubbard 2002:247). The term *katenavrkei`n* (to be a burden) (v.9) was used for the social obligations and responsibilities which are incurred by giving and receiving. Thus the word implies financial and social dependence, and Paul wants to be free from any social constraints attached to patronage (Peterman 1997:169).

In v.9, the Case-Contrary result-Case-Result-Contrary result reasoning strains the relationship between the Corinthians and Paul. He discriminates against the Corinthians in receiving

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<sup>154</sup> After rejection in a synagogue, Paul could find the place to meet the Corinthian Christians in Titus Justus’ house (Acts 18:7), and they apparently continued to meet in private homes. When Paul says he baptized the household of Stephanas (1 Cor 1:16), the preaching which led up to these baptisms occurred not in the market place but in someone’s house (Stowers 1984:68). The phrase “the church in the house of” (Rom 16:5; 1 Cor 16:15,19) apparently indicates a subgroup of the whole congregation in Corinth.

financial support. The enthymeme in vv.10-12 functions to ease the tension: his rejection comes from love and he boasts of it. However, the tension would not be eliminated completely until another reference is made about the affair by a parental imagery (12:13-15). The following are the enthymemes in vv.9-12:

**[Unstated rule:** As your apostle, I have the right to receive the support from you (cf.1 Cor 9:12)]

**Case:** and when I was present with you and was in need (9a),

**Contrary result:** I was not a burden to anyone (9b);

**Case:** for when the brethren came from Macedonia (9d),

**Result:** they fully supplied my need (9c),

**Contrary result:** and in everything I kept myself from being a burden to you, and will continue to do so (9e).

**Result:** (As the truth of Christ in me), this boast of mine will not be silenced in the regions of Achaia (10).

**Case:** And why? Because I do not love you? God knows I do (11).

**Result:** I will also continue to do, in order to deny an opportunity to those who want an opportunity to be recognized as our equals in what they boast about (12).

**[Unstated rule:** Love cannot be silent.]

Another intertexture of this section is from military imagery. Paul describes financial support from others as his plundering (sulavw) those churches to further his campaign in Corinth, and he describes the support he has received as a “soldier’s wage (ojywvniw)” (Furnish 1984: 492). The image carries the implication that the support is a contribution to the basic rations of soldiers making new conquests in the name of his king. Paul devoted the spoils of his earlier victims for Christ in Macedonia to a new campaign at Corinth. “The salary or ration-money which was his due as an apostle he had obtained by pillaging or despoiling other places which, in the course of his missionary campaign he had already conquered for the gospel” (Hughes 1962:385). The Corinthian church is indebted to those other churches that had generously helped to supply Paul’s wages.

[4] Paul’s uses a Hebraic idiom, “an angel of light,” to refer to Satan as a shining angel (v.14). In some Jewish traditions, Satan transformed himself into an angel of light and deceived Eve a second time (cf. *Apocalypse of Moses* 17:1-2; *Life of Adam and Eve* 9:1-5). Vv.13-15 present an inductive enthymeme of prophetic rhetorolect blended with apocalyptic (cf. Appendix 2. III. Step 5), and its emphasis is on their origin, Satan, and on their end, eternal punishment according to their actions as Satan:

**Case:** For such boasters are false apostles, deceitful workers, disguising themselves as apostles of Christ (no deeds) (13).

**Case:** And no wonder! Even Satan disguises himself as an angel of light (14).

**Case:** So it is not strange if his ministers also disguise themselves as ministers of righteousness

(15a).

**Result:** Their end will match their deeds (of deceit) (15b).

[**Unstated rule:** “No deeds” and “boasting (deceitful deeds)” are signs of false apostles]

[5] This argument (11:1-21a) contains oral-scribal, cultural, and social intertextures. The following is a paraphrase of the thematic elaboration of the argument:

**Prodiorthosis** (advance justification) (1): put up with a little of my foolishness

[**Unexpressed theme:** I am a Christ’s servant and your apostle (cf. 2 Cor 2:17; 1 Cor 9:2; 4:1).]

**Rationale** (2): for I am jealous because I, as your spiritual father, betroth you to Christ.

**Confirmation of rationale** (3a): I am afraid that the intruders deceive you

**Argument from ancient example** (3b): as the serpent deceives Eve.

**Argument from example** (4): the intruders preach another Jesus, Spirit and Gospel.

**Enthymematic argument** (5-6)

**Result** (5): I am in the least inferior to the intruders,

**Case** (6): I have made my superiority clear in every way, especially in knowledge.

**Argument from example** (7-12): I keep myself from being a burden to you.

**Antithetical theme** (13a): the intruders are false apostles, deceitful workers,

**Rationale of antithetical theme** (13b): they fashion themselves into apostles of Christ.

**Confirmation of rationale of antithetical theme** (14-15)

**Argument from the proto-example** (14): Satan masquerades as an angel of light.

**Case** (15a): his servants disguise themselves as servants of righteousness,

**Result** (15b): their end shall be according to their activities.

**Epidiorthosis** (subsequent justification) (16-17): receive me who is talking as a fool.

**Argument of antithetical theme from example and reproach** (18-19): they are boasting according to the flesh, but you gladly put up with them

**Argument of antithetical theme from example and reproach** (20-21a): the intruders are exploiting you, but you put up with them.

The argument has two justifications of his foolish boast, at the beginning and the end. The argument is elaborated by two themes being woven (unexpressed theme concerning Paul; antithetical theme concerning the intruders) around the relationships with Corinthians. Thus the argument provides the audience with a strong contrast between two themes in connection with the audience themselves.

This argument (11:1-21a) is a prophetic rhetorolect blended with wisdom, apocalyptic and priestly rhetorolect (cf. Appendix 2. III). Its emphasis is on the comparison between the products of Paul and those of the intruders: whereas the opponents produce satanic fruits in their ministry, Paul produces eschatological fruit which is characterized by the sacrificial and parental service for Corinth church. Reproach for the Corinthians’ indiscretion between the two parties is behind the argument.

## 5.4.2 Intertexture and Rhetorolect of Argument 2 (11:21b-12:10)

[1] One’s good breeding was a standard *topos* of Hellenistic rhetoric (Betz 1972:97). “In the

comparison of people, one firstly juxtaposes their status, education, offspring, positions held, prestige and physique; if there is any other physical matter, or external merit, it should be stated beforehand in the material for the encomia” (Theon *Progymnasmata*, quoted by Forbes 1986:6). In V.22, Paul “trumps the intruders’ genetic card” and ridicules their *topos* of “good breeding,” because he regards these privileges as worthless (McCant 1999:133). Hardship catalogues, like in vv.23-28 were recommended in the rhetorical handbooks (cf. Cic. *Inv.* 1.16.22; *Rhet. Her.* 1.5.8). It was common for philosophers to list the tribulations they had endured and overcome (cf. DioChry. *Or.* 8.16; Epic. *Disc.* 3.24.28; Seneca *Ep.* 82.14).

What they will say is this, that such being his disposition the just man will have to endure the lash, the rack, chains, the branding iron in his eyes, and finally, after every extremity of suffering, he will be crucified, and so will learn his lesson that not to be, but to seem just is what we ought to desire (Plato *Rep.* 2.361E).

Paul’s hardship list could have stood out among other examples to the Corinthians. Perhaps even more importantly, there is no mention of what Paul accomplished despite such hardships, and no thought of boasting in Stoic “indifference” in Paul’s list (Peterson 1998a:195).

The historical context of Paul’s own life and social and cultural intertextuality dominate the tribulation list. The list begins with the most painful, “forty lashes minus one” (v.24). Deut 25:2-3 prescribes the lashes as a means of harsh punishment. As the passage from the *Mishnah* indicates, this was a painful and humiliating ordeal:

How do they flog him? One ties his two hands on either side of a pillar, and the minister of the community grabs his clothing—if it is torn, it is torn, and if it is ripped to pieces, it is ripped to pieces—until he bares his chest. A stone is set down behind him, on which the minister of the community stands. And a strap of cowhide is in his hand, doubled and redoubled, with two straps that rise and fall [fastened] to it...And he who hits him hits with one hand, with all his might (*Makkot* 3:12-13, noted by Hubbard 2002:250).

Whereas the lashes were from the Jews, the “beaten with rods” (v.25; cf. Acts 16:22-23) was a distinctively Roman way of punishment. The rods were made of wood, and the sentence was executed by the *lector* who assisted the magistrate with the enforcement of corporal punishment. “Stoning” (v.25; cf. Acts 14:19) was a common method of punishment among the Jews and was occasionally practiced by the Romans. While it could be an officially administered form of capital punishment, it was more often the result of mob violence (cf. Acts 7:58; John 10:31-33; Deut 13:7-12; Josh 7:25).

Although Acts records only one shipwreck involving Paul, v.25 mentions a number of other

voyages on which such calamities may have occurred. Travelling by ship was especially dangerous in the first century, and countless instances of nautical misfortune are chronicled in the surviving literature and inscription (Hubbard 2002:251; Horsley [1987]:113-117; cf. DioChry. *Or.* 7; Seneca *Ep.* 53). The following two dedicatory epigrams show dangers of sea travel and land travel (cf. vv.25-26):

Dionysius, the only one saved out of forty sailors, dedicates here the image of a *cele* [possibly part of the ship's rigging], tying which close to his thighs he swam to shore. So even a *cele* brings luck on some occasions (Dionysius *Greek Anthology* 6.166, quoted by Hubbard 2002:251).

Artemis, goddess of the road, Antiphilus dedicates to thee this hat from his head, a token of his wayfaring; for thou hast harkened to his vow, thou has blessed his paths. The gift is not great, but given in piety, and let no covetous traveller lay his hand on my offering; it is not safe to despoil a shrine or even little gifts (Antiphilus *Greek Anthology* 6.199, quoted by Hubbard 2002:252).

The mention of “nakedness” as the last physical hardship (v.27) means not actually being without clothing, but being ill-clothed. Yet the word carries a particular burden of shame from the Hebrew tradition. It is characteristic of those defeated, taken prisoner, and led off in shame (Isa 20:2-4; 2 *Maccabees* 11:12). By extension, it becomes a description of those who are defeated by God and come under condemnation (Ezek 23:29; Hos 2:3; Amos 2:16; Mic 1:8; cf. Heb 4:13; Rev 3:17; 16:15; 17:16). Thus, the tribulation list reaches its climax with a term that emphasizes the loss of dignity and status that Paul willingly accepted for the sake of his apostolic ministry (Peterson 1998a:201).

[2] Acts 9:24-25 tells the same tale as vv.31-33, but from a slightly different angle. In Acts the story is told as an example of Paul's and the early Christian's courage and cleverness; here he uses it as a sign of his weakness and humiliation. One of the keys to understanding why Paul includes this apparently anti-heroic tale is the Roman military honour called *corona muralis*: “To the first man to mount the wall at the assault on a city, [the general] gives a crown of gold” (Polybius, *Histories* 6.39.5, quoted by Peterson 1998b:261). Paul is saying that while the typical Roman hero is first up the wall, he is first down the wall. The military image that Paul had established earlier (10:3-6; 11:7-11) is radically modified. In the earlier imagery, the language of weakness and humiliation tempers the impression of power, but now it becomes the centre of attention and the object of Paul's confidence. In what the world would judge as weakness and failure, God's power for salvation is at work.

[3] Paul's discourse of vision and revelation in 12:1-6 has an apocalyptic contour. Several of

the apocalypses in Jewish tradition include the rapture of the visionary (e.g. *4 Ezra* 14:49; *1 Enoch* 12:1; 14:8; 39:3-4; *2 Enoch* 1:6-10; 38:1-2; cf. Rev 4:2; 17:3). Paul's uses (and playful "abuse") of various formal features of these writings demonstrates that he was aware not only of the visionary experiences, but also of the writings. The cultural intertexture here is related to Jewish apocalyptic literature. Thus, the genre is considered as apocalyptic and the discourse functions as a source "of invention early Christians used to elaborate basic apocalyptic *topoi* through amplificatory description" (Robbins 2003b:327-328).<sup>155</sup>

However, Paul's method of intertexture here is a total reconfiguration of the genre, so that it becomes, at the same time, a supreme apocalypse and an anti-apocalypse. Typical visionaries offer their visions pseudonymously, but Paul simply speaks anonymously. Further, Paul never actually passes on to his hearers a single detail of the visions or audition, and interpretation. He seems to frustrate his audience by giving "un-name," "un-vision," "un-audition" and "un-interpretation" (Humphrey 2002:130-134). His method of description is different from his contemporary typical visionaries, probably including his opponents, who embellish their ecstatic experience in order to emphasize their own authority.

Paul's manner is different from even that of Luke's discourse of his temple vision in Acts 22:17-21, which was another apocalyptic experience in his life. The vision, which probably occurred three years after his conversion on the Damascus road, is described as follows:<sup>156</sup>

And it came about when I returned to Jerusalem and was praying in the temple, that I fell into a trance, and I saw Him saying to me, 'Make haste, and get out of Jerusalem quickly, because they will not accept your testimony about Me.' And I said, 'Lord, they themselves understand that in one synagogue after another I used to imprison and beat those who believed in Thee. And when the blood of Thy witness Stephen was being shed, I also was standing by approving, and watching out for the cloaks of those who were slaying him.' And He said to me, 'Go! For I will send you far away to the Gentiles' (NASB).

The account in Acts contains several echoes of Isa 6:1-13 which is an important text of the *merkabah* tradition<sup>157</sup> and of calling Isaiah as a prophet (Murray-Jones 1993b). Thus, the Acts' narration takes an apocalyptic form for the emphasis of Paul's apostolic commission to

<sup>155</sup> Robbins (2003b) shows how the author of *Apocalypse of Paul* in the third or fourth century used this section as an apocalyptic rhetorlect and developed it into literary apocalypse.

<sup>156</sup> Murray-Jones (1993b:284-292) suggests that the Paul's heavenly vision in 2 Cor 12:2-4 and his temple trance in Acts 22 is the same experience, but the temple trance does not fit the chronology of Paul's biography. The clause of "fourteen years ago" (v.2) indicates that Paul's rapture may have occurred around 42 AD, but his trance may have occurred around 36 AD.

<sup>157</sup> The term Hebrew *ha merkabah* (the chariot) is used to mean the divine throne (cf. Ezek 1). The *merkabah* tradition generally refers to an esoteric rabbinic tradition of exegesis of Ezek 1, to a mystical practice tradition,



the Gentiles.

Why, then does Paul choose to describe the vision in this manner here? The answer is simple: he must obey the Lord in the matter of not divulging that which a man is not permitted to speak (v.4). However, the obedience to the Lord's prohibition has a more complicated cultural and historical intertexture. In 1 Corinthians there are signs that some people in the church are citing visions of God, and Paul is resistant to this. They claim to have certain knowledge which seems to be rooted in visionary experience, thus Paul contests such knowledge with a modified recitation from Isa 64:4, "Things which eye has not seen and ear has not heard, and which have not entered the heart of man. All that God has prepared for those who love Him" (1 Cor 2:9 NASB). These things, Paul says, God has revealed to us through the Spirit, even the deep things of God (1 Cor 2:10). Such "deep things of God" also echoes the experience of visionaries, who, in Jewish technical terms, "went down" for their visions (Goulder 2003:309). By blurting out a lot of things they allegedly have heard or seen the visionaries, both inside and outside the church, would attempt to manipulate the church. The utterance of a vision or revelation is typically a frequent way of manipulating church opinion in NT times, thus the NT is resistant to uttering visions like *merkabah* (Tim 6:16; John 3:13; 6:46; 14:8; 1 John 4:12). It is also a very dangerous practice which can involve invoking the worship of angels.

Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on *visions* he has seen, inflated without cause by his fleshly mind (Col 2:18 NASB).

Paul's unenthusiastic account of the vision arises from this situation. His very reticence to boast of his supernatural exploits is contrasted by his calling to obey the Lord and to protect the church from those who practice dangerous talk about such visions. Paul's reticence is on the larger canvas, the large drama of edification of the church (12:19). Vv.5-6 presents an enthymeme of wisdom rhetorolect blended with priestly and prophetic rhetorolect (cf. Appendix 2. IV. Step 6), and it shows not only the veracity of his visionary experience, but also his true motive of reticence in this large drama: He can boast his true and magnificent experience (case), but he refrains from the utterance for the church (contrary case).

**Result:** I will boast about a man like that (5a),

**Result:** but I will not boast about myself, except about my weakness (5b).

**Case:** Even if I should choose to boast, I would not be a fool, because I would be speaking the

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and to an ecstatic experience tradition (Murray-Jones 1993a:182n.14).

truth (6a).

**Contrary case:** But I refrain, so no one will think more of me than is warranted by what I do or say (6b).

**[Unstated rule:** One may boast, if he speaks the truth.]

[4] Vv.7-10 is a complicated composition woven with miracle, apocalyptic, wisdom, priestly and prophetic rhetorolects and has three rationales. In these rationales, the mode of argumentation shifts from miracle to wisdom and finally to priestly:

**[Unstated Rule:** The Lord works for the restoration of his workers in spiritual crisis.]

**Case:** And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself (7a),

**Result:** there was given me a thorn in the flesh, a messenger of Satan to buffet me, to keep me from exalting myself (7b).

**Case:** Three times I pleaded with the Lord to take it away from me (8).

**Contrary result:** But he said to me, “My grace is sufficient for you” (9a),

**Rule:** “for my power is made perfect in weakness” (9b).

**Result:** Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me (9c).

**Result:** Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ’s sake (10a);

**Rule:** for when I am weak, then I am strong (10b).

In the first rationale, a miracle rhetorolect becomes the centripetal mode, and is blended with prophetic, apocalyptic, wisdom, and priestly rhetorolect (cf. Appendix 2. IV. Step 7). The case has an apocalyptic element (the surpassing greatness of the revelation) and a wisdom element (to keep his servant from exalting himself). The result has a priestly element (a thorn in the flesh) and an apocalyptic element (a messenger of Satan), but miracle rhetorolect predominates (God heals his workers in crisis). An unusual thing here is that the result is the contrary result of miracle discourse: God gives a cause of suffering instead of healing. Thus the emphasis is on the meaning of this suffering, viz. the remedy for a more serious disease, spiritual arrogance.

The problematic description that the thorn is the messenger of Satan has oral-scribal intertexture. Paul’s biblical source, the affliction of Job, suggests that Satan focuses on exemplary righteous people in the hope of leading them astray. Satan has a scheme that obviously is designed to thwart God’s plan, but God co-opts Satan’s scheme as a means of helping his plan to be completed (Sampley 2000:165-166; Watson 2002a:266). God is ultimately in control, and there is a sort of teamwork between God and Satan in this sense. God allows Satan to impose this impediment on Paul, and Satan unwittingly carries out God’s

will, to prevent Paul from spiritual arrogance.

However, the more crucial achievement of the thorn is presented in the second rationale. This rationale starts as wisdom blended with miracle discourse and ends as wisdom blended with priestly (cf. Appendix 2. IV. Step 8). The case of wisdom blended with miracle discourse is Paul, suffering in the flesh and asking the healing of the Lord. The result, however, is rejection of healing: “my grace is sufficient for you.” The words become a maxim of Pauline wisdom. Here Paul gives a reason for the rejection, which is another achievement of the thorn: “for my power is made perfect in weakness.” The words also function as a maxim of Pauline wisdom discourse blended with a priestly element. Thus the mode of this rationale changes from miracle to priestly and forms one of Christian wisdom.

In Paul’s notion, this wisdom of association between God’s power and his own weakness, has Christological oral-scribal intertextures: as Christ suffered on the cross (staurov~), so Paul suffered at the stake (skovloy); as Christ’s cross remains despite prayer three times, so Paul’s stake remains despite prayer three times; as the Word, Christ, became flesh and made his dwelling (ejskhvwnsen) among us (John 1:14), so the power of Christ is dwelling (ejpiskhnovw) in Paul’s weakness; as God’s work is completed (tetevlestai) in Christ’s cross (John 19:28,30), so God’s power is completed (telei`tai) in Paul’s weakness; as Christ was crucified in weakness, yet he lives by God’s power, so Paul was stuck by “the stake” in weakness, yet he builds up the church by God’s power.

In the third rationale, the realm of his weakness is expanded from the thorn to the total of tribulations which he stated previously. In God’s wisdom, his weakness becomes the means of God’s power. The rationale is an abductive (Rule-Result) enthymeme of priestly rhetorolect blended with prophetic, wisdom and miracle rhetorolect (cf. Appendix 2. IV. Step 9). Thus the emphasis is that through Paul’s weakness and suffering in imitation of Christ, God is working powerfully.

[5] The following is a paraphrase of the argument in 11:21b-12:10 from the point of view of its presentation as a complete argument:

**Prodiorthosis** (advance justification) (11:21b): I am speaking as a fool

**Argument from contrary example of pedigrees** (22): I am also a Hebrew, an Israelite, and an Abraham’s descendent.

**Argument from example of hardships** (23-29): I have been ministering in weaknesses, insults, hardships, persecution, difficulties, and pressure.

**Proposition** (30): if I have to boast, I will boast of what pertains to my weakness.

**Argument from example of a shameful *aretalogy*** (31-33): I was let down in a basket through a widow in the wall, and fled.

**Repetition of proposition in *ad hominem* form** (12:1): boasting is necessary, though it is not profitable, but I will go on to visions and revelations of the Lord.

**Argument from contrary example of *aretalogy* concerning visions** (2-4): I know a man who experienced visions and revelations fourteen years ago.

**Repetition of proposition** (5-6): on my behalf I will not boast, except for my weakness.

**Argument from example of torment** (7): the Lord gave me “a thorn in the flesh” to keep me from being too elated.

**Confirmation of rationale from authoritative testimony** (8-9): the Lord rejected my petition to take it away from me and said to me “My grace is sufficient for you, for my power is made perfect in weakness.”

**Rationale** (10): for when I am weak, then I am strong.

**[Epidiorthosis** (subsequent justification) (11a): I have made a fool of myself.]

This argument, like the previous argument (11:1-21a), also provides two justifications for his speaking as a fool. The proposition is repeated three times. The sequence of presenting the argument is peculiar: two arguments, proposition, three arguments with two repetitions of proposition, confirmation of rationale, and rationale at the end. Two of the arguments are based on the contrary examples, the pedigrees and the heavenly visions, and function as the satirical thrust against the pretension of the intruders and as the backgrounds to the other examples. All examples are from the experiences of Paul's own life. By being placed at the end of the argument, the rationale is of the most emphasis in the argument.

The rhetorolect of the argument is priestly blended with prophetic, wisdom, apocalyptic and miracle rhetorolect (cf. Appendix 2. IV). When the priestly rhetorolect is blended with prophetic, the emphasis is that Paul, who is suffering and in weakness, fulfils God's calling and follows the example of Christ (Robbins 2002:51). When the priestly rhetorolect is blended with wisdom, the emphasis is that Paul's weakness and suffering is God's wisdom in which Paul produces sacrificial and holy fruitfulness. When the priestly rhetorolect is blended with apocalyptic and miracle, the emphasis is that Paul's weakness and suffering is the eschatological weapon in which God's power is completed.

### 5.4.3 Intertexture and Rhetorolect of Argument 3 (12:11-19)

[1] The third argument starts with an enthymeme of prophetic blended with wisdom and miracle rhetorolect in vv.11-12 (cf. Appendix 2. V. Step 1). The emphasis of the rhetorolect is on the fact that God chooses Paul to produce righteousness and justice which is perceived to be the realm of God's kingdom, and God's power works in and through Paul whom God calls to confront other people (the Corinthians) with God's power for the purpose of transforming

people to God's will (Robbins 2004b:7):

**Result:** I have made a fool of myself, but you drove me to it. I ought to have been commended by you (11a-b), even though I am nothing (11d).

**Case:** for I am not in the least inferior to the “super-apostles” (11c),

**Case:** I did signs of apostle among you, signs, wonders and miracles — with great perseverance (12).

**[Unstated rule:** The true apostle is not commended, and is seen to be a fool and nothing]

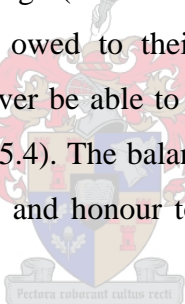
The result shows Paul's complaint about the Corinthians' attitude toward himself, and the cases present the reason for this complaint and the true mark of God's apostle: signs, wonders and miracles with all perseverance. Whereas he describes his weakness and suffering in detail, he leaves vague what his wondrous deeds precisely are, and he seems not to be the worker of mighty deeds in his whole letter. The historical intertexture of his life is referred here. Acts attributes to Paul various healings (14:8-10; 28:7-9), exorcisms (16:16-18), and even raising the dead (20:7-12), though none of the events described in Acts occurred in Corinth. Paul reminds the Thessalonians that “our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep convictions” (1 Thess 1:5). To the Romans he sums up his ministry by saying “I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done—by the power of signs and miracles, through the power of the Spirit” (Rom 15:18-19).

These three terms have an oral-scribal intertexture. Signs, wonders and miracles function as the credentials of God's workers in early Christian prophetic discourse. “This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will” (Heb 2:3-4). The passive voice in 2 Cor 12:12 (kateirgavsqh: were performed) intimates that these things referred to in Heb 2:4 were done by God. However, early Christians must discern the difference between wonders wrought by God, and false wonders wrought by Satan. “The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders” (2 Thess 2:9). What is the difference between the wonders of God and Satan, or between the signs of Paul and his opponents, the super apostles? Paul says these signs, wonders and miracles “were done with great perseverance.” It means that they were done over a long time period, and in the context of his hardships and afflictions catalogued earlier (Furnish 1984:555; Garland 1999:530).

[2] In vv.13-15, Paul uses parental imagery again (cf. 11:2), and he returns to the issue of refusing financial support from the Corinthians (cf. 11:7-12) (Peterson 1998b:265-267). Ancient philosophers placed the parent-child relationship within the basic framework of patron-client relationship.

Then, too, the situation of parents is very different; for to those to whom they have already given they none the less give, and will continue to give, benefits, nor is there any danger of their making false claims about having given them. In the case of other benefactors there must be the question not only of whether they have received a return, but also of whether they have actually given, while in the case of parents their services are unquestionable (Seneca *Bene.* 3.11.2).

Parents were and would always remain the patrons and benefactors of their children, giving more than they received, throughout life (cf. Sirach *Ecclesiasticus* 7:28; Seneca *Bene.* 5.5.2; Arist. *Nich. Eth.* 8.14.4). Appropriate repayment was expected from one's children, because the importance of reciprocity was pervasive in Greco-Roman society, and even shaped the understanding of family relationships. This repayment could take the form of financial support, especially in the parents' old age (cf. Mark 7:10-12; Plato *Leg.* 717C; Arist. *Nich. Eth.* 9.2.8). However, what children owed to their parents was not primarily financial repayment, because children would never be able to repay with property what they owed to their parents (cf. Seneca *Bene.* 5.4.1-5.5.4). The balance of relationship would be maintained if the children gave a lifetime of love and honour to their parents (cf. Seneca *Bene.* 3.1.5; Arist. *Nich. Eth.* 8.12.3; 8.14.4).



...the friendship between parents and children will be enduring and equitable, when the children render to the parents the services due to the authors of one's being, and the parents to the children those due to one's offspring. The affection rendered in these various unequal friendships should also be proportionate: the better of the two parties...should receive more affection than they bestow;...this produces equality in a sense between the parties (Arist. *Nich. Eth.* 8.7.2).

Paul ignores traditions that mention financial support from children, and stresses that the parent remains the benefactor. Paul wants the Corinthians to take their proper role as his children. What they owe Paul is not money, but love and loyalty. By echoing this social intertexture, Paul presents a rationale of prophetic blended with wisdom and priestly rhetorlect (cf. Appendix 2. V. Step 2), with rhetorical question, analogy, adversative construction, conditional structure, and invective question. The emphasis of the prophetic rhetorlect blended with priestly is on the fact that God's sending of Christ to die produces a call to people to live a life of sacrificial action, which is an internal characteristic of God's holy kindom of believers:



**Case:** [For] how were you inferior to the other churches, except that I was never a burden to you? Forgive me this wrong! (13).

**Result:** Now I am ready to visit you for the third time, and I will not be a burden to you (14a), because what I want is not your possession but you (14b).

**Rule:** After all, children should not have to save up for their parents, but parents for their children (14c).

**Result:** So I will very gladly spend for you everything I have and expend myself as well. If I love you more, will you love me less? (15).

The rhetorical question in the first case implies the tension evoked by his rejection of the Corinthians' financial support. Although the statement that Paul will continually reject the Corinthians' financial support seems to increase the tension in the first result, his demanding more than their financial support functions to relieve it. The rule in the form of analogy gives the reason of his rejection. It is of an adversative construction which emphasizes the parents' role as the benefactors of their children, but ignores one of the children's roles, viz. the financial support to their parents. On the base of this rule, Paul expresses his parental love generously in the second result. On the other hand, by the conditional structure and invective question, Paul points out their negligence of the most important role as his spiritual children, viz. love and honour.

This section with the parental imagery stresses Paul's unique role in the church at Corinth. They may have many guardians, but they have only one father in Christ (1 Cor 4:14-15). The parental metaphor "not only shows Paul as an authority figure, but also recalls his unparalleled part in the formation of this community; they owe their very life as the church to him" (Peterson 1998b:267). It creates social distance by lifting Paul above the Corinthians in power and honour; at the same time it suggests a strong mutual bond between Paul and the church, since life itself is given and owed.

[3] Another criticism concerning the monetary issue is that Paul's collection for Jerusalem is an indirect means of exploiting the Corinthians for his own personal gain. Vv.16-18 have the historical intertexture of Paul's fund-raising effort among the Corinthians. When Paul writes 1 Cor 16:1-4, he instructs them to get on with the collection project and give some specific details on how to go about it in the form of a commanding letter. This means that his relationship with the Corinthian church is basically positive, and his authority is well accepted by the majority within the congregation at that time (Verbrugge 1992:330-331). On the other hand, there are also hints that tensions over monetary issues are starting to develop. Paul assures the Corinthians that they will be able to approve emissaries to take the collection to Jerusalem (v.3). So sensitive is Paul to possible criticism on the monetary issue, that he says

he may not even go to Jerusalem with the emissaries (v.4). However, Paul seems to have no intention of allowing the collection to be taken to Jerusalem without him. He states in v.4 that, “if it seems advisable for me to go also, they will accompany me.” Paul here indicates that he considers himself as the main actor in this project.

Further evidence of the tension is the difference of Paul’s term for the collection. By using the word *logeiav* (collection) in 1 Cor 16:1, Paul suggests that this project is a duty. Ancient sources indicate that *logeiav* implies not only a voluntary contribution, but also an obligatory one. In *Oxyrhynchus papyri* 239 (66 AD), the author of the letter writes that “I swear...that I have levied no contributions (*logeivan gegonevnai*) for any purpose whatever in the said village” (quoted by Verbrugge 1992:331). In v.3, Paul, however, uses another word for the project, *cavri~* (gift), which suggests that participation in the collection is an act of free will.

When Paul writes 2 Cor 8-9 he has to be careful in the way he writes, because the situation in Corinth becomes more uncertain. He writes not a commanding letter, but a requesting letter in which he does not even make an explicit request. Throughout 2 Cor 8-9 Paul uses the word *cavri~* as often as he can. In 8:21, Paul underlines his honourable intentions by demonstrating forethought in financial matters as a quality of an able official: “for we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of men.”

When he writes 2 Cor 12:16-18, the situation is much more difficult because of the criticism of the intruders. They charge Paul that he is not accepting the Corinthians’ support, but that he is misappropriating a part of the fund meant for Jerusalem; or if not Paul directly, then his emissary is exploiting the money. The best defence against such attack with rumours and innuendo is to ask the offenders to give specific evidence. Thus after confirming his authority over the church by the parental metaphor, Paul points to the probity of himself and others involved in the collection project. The reference to the emissary, Titus and one brother, is probably to the earlier visit by Titus to which he has alluded in 8:6 rather than another visit in 8:16-24 (Thrall 2000:854). Titus has been involved in the collection project in Corinth from the start until now (8:6, 16-24), thus Titus’ probity is as important as Paul’s honesty. By getting rid of all suspicions concerning monetary issues, Paul wants not only to clear the obstacle by confirming his integrity, but also to push the Corinthians to complete the collection. To Paul the completion of the collection in Corinth means the Corinthians’ full reconciliation and obedience to him, and also means the completion of the collection in

general terms (cf. Rom 15:25-28).<sup>158</sup>

The collection has critical significance to Paul and the Gentile church. The primary purpose of the collection is to relieve the poverty of the Jerusalem church, which in turn promotes equality between the gentile and the Jewish saints (2 Cor 8:14). Such a generous gift will also cause the Jewish believers in Jerusalem to grow in their affection for the expanding Gentile church, and thus promotes the unity of Jew and Gentile in Christ (2 Cor 9:12-14). The collection, therefore, would support the establishment of the new eschatological community that is characterized as equality and unity.<sup>159</sup>

[4] The third argument (12:11-19) contains the oral-scribal, the social, and the historical intertextures. The following is a paraphrase of the thematic elaboration of the argument:

**Proposition** (11a-b, d): I ought to have been commended by you,

**Rationale** (11c): for I am not in the least inferior to the “super-apostles.”

**Confirmation of rationale** (12): The things that mark an apostle were done among you with my great perseverance.

**Argument from analogy** (13-15)

**Case** (13): I was not a burden to you, and I will not be so.

**Result** (14a-b): I will not be a burden you, since I do not seek what is yours, but you.

**Rule from analogy** (14c): for parents are responsible to save up for children.

**Result** (15): I will spend everything I have and expend myself for you. If I love you the more, am I to be loved the less?

**Argument from past affair** (16-18): My fellows and I did not catch you by trickery.

**Conclusion** (19): Everything I do is for your edification.



The rhetorolect of the argument is prophetic blended with wisdom, miracle and priestly (cf. Appendix 2. V), and the emphasis is on the fact that the Lord calls Paul and his fellow workers to produce a righteous kingdom. Paul has the true mark of his apostleship, viz. signs, wonders and miracles with great perseverance, which is proved in Paul's life, especially his life in great affliction and weakness. Paul is not only the Corinthians' apostle but also their parent; thus they must give him a lifetime of love and honour. Order and love are importance elements in the kingdom of God. Paul and his fellows have done what is right in the matter of the collection for Jerusalem. The Corinthian church also must do what is right, viz. must

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<sup>158</sup> The Corinthian church is the mother church in Achaia, thus their participation in the collection stimulates the participation of other churches in the area. Achaia is the last area for the collection (2 Cor 8-9).

<sup>159</sup> The eschatological meaning of the collection is suggested by Georgi (1992): For Paul, the collection means an act of worship offered up to God, a religious liturgy that prompts thanksgiving (cf. Rom 15:23-32); In 2 Cor 9:10-12, Paul is alluding the idea of the eschatological pilgrimage of the Gentiles to Jerusalem (Isa 55:10; Hos 10:12). The various senses of religious duty in the verb *ejpitelevw* (to complete) in 2 Cor 8:6, 11 was widespread in Greco-Roman world. This suggests that Paul could rely on the shared cultural experiences of his audience, which would include having seen this word used in the context of religious duty (Ascough 1996:584-599).

complete the collection project for the equality and unity of the eschatological community, Christ's church. Therefore, Paul and his fellow workers are building up the Corinthians (v.19) as a righteous kingdom according to God's wisdom.

#### 5.4.4 Intertexture and Rhetorolect of Argument 4 (12:20-13:4)

[1] The fourth argument starts with two enthymemes of prophetic blended with wisdom and priestly rhetorolect in 12:20-21 (cf. Appendix 2. VI. Step 1). The emphasis of the rhetorolect is on the fact that Christ's sacrifice calls the Corinthians to righteous fruitfulness and to sacrificial action, to a holy kingdom of believers. The primary *topos* in prophetic rhetorolect concerns the royal kingdom, and its focus is on God as king and the responsibility of certain people chosen as people of his kingdom to enact righteousness. When the chosen people become untrue to their calling, God calls prophets to challenge them (Combrink 2003:19; Robbins 2002:44-50).

**Result:** For I am afraid that perhaps when I come I may find that you are not what I wish and I may be found by you to be not what you wish; (20a)

**Case:** that perhaps there may be strife, jealousy, angry tempers, disputes, slanders, gossip, arrogance, disturbances (20b).

**[Unstated rule:** God has chosen the Corinthians to fulfil their responsibility for God's righteous kingdom.]

**Result:** I am afraid that when I come again my God might humiliate me before you (21a),

**Case:** and I may mourn over many of those who have sinned in the past and not repented of the impurity, immorality and sexuality which they have practised (21b).

**[Unstated rule:** God has chosen the Corinthians to fulfil their responsibility for God's righteous kingdom.]

In the two Result-Case enthymemes, the unexpressed rule is that God has chosen his people to fulfil their responsibility in the production of righteousness in the human realm on earth. The results are expressed by his fear concerning the woe which will be given to them as a result of their not fulfilling their responsibility for righteousness. This woe will be given through Paul. However, he is paradoxically afraid of his humiliation in the second result, because they are Paul's letter of commendation. Paul is remembering that he is also chosen to produce the righteous fruits. This humiliation has a historical intertexture. It echoes the last humiliation at his painful visit (2:1), but this time it is not by the Corinthians but by the Lord. The cases are the Corinthians who would stray into vice. Their vices have also historical intertextures, and have been the objects of Paul's long-standing complaints in the church. Through the prophetic blended with wisdom and priestly rhetorolect, this section focuses on the Corinthians who God has chosen to produce righteousness and sacrificial action, and on Paul who God has

chosen to transform them into the righteous kingdom.

[2] In 13:1, Paul quotes LXX Deut 19:15b with a small abbreviation.<sup>160</sup> Paul seems to quote the rule only as “a sort of proverb” (Van Vliet 1958:88). In the context of the book Deuteronomy, it is a legal regulation, requiring the testimony of more than one witness to secure a conviction. In Matt 18:16, Jesus cites the verse in dealing with church discipline.<sup>161</sup> 1 Tim 5:19 also alludes to the regulation (cf. Mark 15:56; Heb 10:28; 1 John 5:8). The rule is cited often in the Talmud, and in the disciplinary procedures at Qumran (1QS 5:25-6:1; CD 9:16-23, noted by Furnish 1984:569 & Thrall 2000:873). In Palestinian Judaism, this rule was widely used to support the requirement that persons suspected of wrongdoing should be carefully forewarned about the possibility of punitive action against them (Van Vliet 1958:53-62). In this context, Paul’s recitation of the rule functions as the oral-scribal intertexture and cultural intertexture at the same time. It makes good sense: he will not hesitate to exercise discipline when he comes to Corinth, because he will satisfy the requirement at the time of his third visit. He has warned sufficiently and is warning again now.

[3] Vv.2-3 present the Result-Case-Rule syllogism of prophetic blended with wisdom, priestly and miracle rhetorolect (cf. Appendix 2. VI. Step 2). The emphasis of the rhetorolect is on God’s power working in Paul who transforms the Corinthians to conform to God’s will:

I already gave you a warning when I was with you the second time. I now repeat it while absent (2a):

**Result:** On my return I will not spare those who sinned earlier or any of the others (2b),

**Case:** since you are demanding proof that Christ is speaking through me (3a).

**Rule:** He is not weak in dealing with you, but is powerful among you (3b).

The rule is the Lord’s power to discipline in case of need. The case is the Corinthian church that demands the proof of Christ’s power in Paul. The case is the wisdom rhetorolect blended with prophetic, and has a cultural intertexture. Sophists and professors of rhetoric regularly ascribed their eloquence to divine giftedness, portraying the orator as “a god among them” (Cic. *De Or.* 3.53). According to Dio Chrysostom (*Or.* 37.27), the Sophist Favorinus (AD 80-150) explains in an address to the Corinthians that his wisdom and eloquence are evidence

<sup>160</sup> The LXX of Deut 19:15b is ejpi; stovmato~ duvo martuvrwn kai; ejpi; stovmato~ triw`n martuvrwn staghvsetai pa`n rJh`ma. The MT (BHS) of the clause is rb")D' ~Wqiy" ~ydIP[e-hv'(l{v. yPiI-l[; Aa± ~ydI[e ynEäv. ŸyPiä-l[; (A matter must be established by the testimony of two witnesses or by the testimony of three witnesses [my translation]). Paul omits the repeated words. The assumption behind the law is that it is better for someone who is guilty to go unpunished because of a lack of the requisite number of witnesses than to harm an innocent person’s reputation with reckless charges.

<sup>161</sup> Paul was acquainted with Jesus’ discussion of ecclesiastical discipline in Matt 18:15-20 (cf. 1 Cor 5:3-5;

that he has been equipped by the gods for this purpose. When seen in this light, the Corinthians' demand is a grievous insult to Paul, who has continually claimed Christ's or God's speaking to him (2:17; 5:21), but unfortunately who is not excellent in rhetorical eloquence. Paul, however, turns the table on them. The result includes the explicit threat not to spare the Corinthians at his third visit. This appeal to fear is an important aspect of the argument from *pathos* (Thompson 2001:144; Sumney 2001:158; cf. Arist. *Rh.* 2.5.1).

[4] V.4 presents an abductive enthymeme of prophetic rhetorolect blended with a priestly element and with a miracle element (cf. Appendix 2. VI. Step 3). The emphasis of the rhetorolect is on the fact that Christ's sacrificial crucifixion and resurrection by the power of God call Paul to live a life of sacrificial action, but under the power of God:

**Case:** For he was crucified in weakness, but lives by the power of God (4a).

**Case:** For we are weak in him (4b).

**Result:** In dealing with you we will live with him by the power of God (4c).

**[Unstated rule:** Power of God is manifested in weakness]

The first case is expressed as a Christological maxim. Here he invokes the image of Christ who was crucified in weakness and lives by the power of God. The second case is the affirmative assessment of his own weakness which has its origins in this interpretation of the Christ-event. He emphasizes the weakness of the crucified Christ in order to demonstrate the Christological basis for his weakness (Pickett 1997:181). Paul grounds his identity, as well as Christian identity in general, in the death of Christ (cf. Rom 6:1-11; Gal 2:20; 6:14), and understands his suffering as participation in that death (cf. 2 Cor 4:8-12; Phil 3:10). Thus the Christological interpretation of weakness validates his explanation of the theme of weakness as it relates to his apostleship. However, weakness does not mean impotence. As God's power overcomes weakness in raising the seemingly vanquished Jesus from the dead, and in making him victorious over all, so also God's power works in Paul's weakness in his dealing with the Corinthians, and thus in his overcoming this weakness with divine power (result).

[5] The following is a paraphrase of the thematic elaboration of the fourth argument (12:20-13:4):

**Argument from example** (11:20-21): I fear that I may find your strife-vices and sexual-vices at the third visit.

**Argument from authoritative testimony** (12:1-2a): "every matter must be established by the testimony of two or three witnesses."



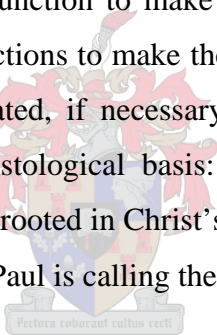
**Proposition** (2b): I will not spare anyone who will remain disobedient at the third visit.

**Rationale** (3): for you are seeking for proof of the Christ who speaks in me, who is mighty in you.

**Confirmation of rationale** (4): for he was crucified in weakness, but He lives in the power of God. We shall also live with Him in the power of God toward you.

The argument shows clearly its aim, an appeal for the preparation of his upcoming visit, in its presentation of argument: the concrete examples of sin which they must repent, the legal ground for punishment, the warning as proposition, and the Christological rationale.

The rhetorolect of the fourth argument is prophetic blended with wisdom, priestly and miracle (cf. Appendix 2. VI). The emphasis is on the fact that Christ's word calls his people to produce a righteous kingdom, that Christ calls his workers to sacrificial action in imitating Christ himself, and that God's power working in his workers transforms others into a righteous kingdom. Paul warns the Corinthians of woe in the event of not enacting righteousness. In the words of warning, the historical intertextures from his painful visit and the Corinthians' long-standing vices function to make the warning more practical, and the cultural intertexture of Deut 19:15 functions to make the warning more urgent. The power of God to discipline them will be activated, if necessary, through Paul who imitates Christ. Paul's life and ministry have a Christological basis: his weakness is rooted in Christ's crucifixion, and God's power in him is rooted in Christ's resurrection. God's word called Paul to imitate Christ, and Christ's word in Paul is calling the Corinthians to imitate Paul.



## 5.5 INTERTEXTURE AND RHETOROLECT OF THE *PERORATIO* (13:5-14)

[1] In v.5, the exhortative challenge to self-scrutiny, "examine (test) yourself," has the form of a maxim like the famous Delphic oracle "know yourself," and was popular among Hellenistic philosophical tradition (Betz 1979:302). "To examine critically" was regarded as the foremost duty of the philosopher (Epic. *Disc.* 1.20.7). "Self-examination" was the primary objective (Epic. *Disc.* 4.7.40), and it meant scrutinizing of one's own conduct of life, not a comparison with others (Philo *Det.* 126-129; Epic. *Disc.* 3.2.9-18).

For the gods did not withhold from non-Greeks the ability to know the good. It is possible, through reasoned examination, to test whether we think good thoughts, and to investigate whether our words correspond to our actions, and whether we are like those who live morally (*Pseudo-Anacharsis Epistle* 2, quoted by Hubbard 2002:257-258).

Paul's challenge in the parlance of popular Hellenistic philosophy renders his appeal all the more intelligible and convicting to his Greco-Roman audience. However, the admonition

“examining of faith” does not concern of morals or doctrine, but relates to obedience in life (cf. 10:6); thus it echoes the “testing of obedience” in 2:9. The following question, whether Christ Jesus is in them, also echoes the indwelling presence of God’s Spirit in 1 Cor 3:16 (cf. Rom 8:19).

As a possible result of the test, Paul’s statement *ajdovkimo~* (being disapproved) has social intertextures from ancient athletics<sup>162</sup> and the building industry. He has already used the term as the analogy for describing himself as a contender for an “imperishable crown” in 1 Cor 9:24-27 (cf. Sisson 1994:122-130). Athletes were tested prior to the beginning of games and allowed to compete only if they proved fit to compete. The unexpected failure in such testing is one of the most tragic outcomes for athletes in contests.

Athletes who pride themselves on their ability, strength and bodily fitness and have no doubt about winning, have often had their entry rejected (*ejxagwvni oi pollavki~ ejgevneto mh; dokimassqevnte~*), or if they have been accepted they have been defeated (Philo *De Ios* 138).

Paul uses this term to suggest that those Christians who would test him may themselves, ironically fail the test or be disqualified from the life of faith, which, as is apparent throughout 2 Corinthians 10-13, Paul considers as analogous with a contest or a battle (cf. 10:3-6). The word and its kindred terms are also used in the building industry. For example, the stone that had been cut and tested and was not approved to be used in the building was marked with a capital “A” (for *ajdokivmasto~*) (Williams 1999:172n.8). In this case of intertexture, Paul warns that the Corinthians may be disqualified from being used for building up church of Christ.

[2] Vv.7-10 includes two rationales of prophetic blended with priestly and wisdom rhetorlect as follows (cf. Appendix 2. VII. Step 2). The emphasis of the rhetorlect is on the fact that God calls the Corinthians to produce righteousness, justice and sacrificial action according to Paul’s admonition which derives from God’s wisdom:

**Result:** But we pray to God that you may not do anything wrong (7a), but that you may do what is right (7c) — not that we may appear to have met the test (7b), though we may seem to have failed (7d).

**Case:** For we cannot do anything against the truth, but only for the truth (8).

**Case:** For we rejoice when we are weak and you are strong (9a).

<sup>162</sup> The athletic competitions were often held in the vicinity of Corinth. The Isthmian games were held in honour of Poseidon at Isthmia in the first and third years of the four-year Olympiad. The Caesarean games were held in honour of Julius Caesar at Corinth in every fourth year to coincide with every second Isthmian. A third series of games were conducted quadrennially in honour of Tiberius at Isthmia (Williams 1999:266-267).

**Result:** This is what we pray for, that you may become perfect (9b).

[**Unstated rule:** Those who do/live in truth (in weakness) will be approved (strong) before God.]

**Result:** So I write these things while I am away from you (10a),

**Case:** so that when I come, I may not have to be severe in using the authority (10b).

**Rule:** The Lord has given me the authority for building up and no for tearing down (10c).

In the first rationale, the first result has oral-scribal intertexture with 2 Cor 5:10 in which the case is Paul and his fellows: God repays people according to what they have done in the body. The case here is the Corinthians whose failure in the test implies their eschatological punishment (cf. 11:15). Thus Paul says that he could even countenance his being found disapproved to secure their doing the right. In the case, Paul changes the focus from the Corinthians to Paul himself. This case has oral-scribal intertexture with 2 Cor 4:5, where he identifies the truth for which he does everything as follows: “we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus’ sake.” The result is Paul’s prayer for their restoration. Here Paul draws out the implications of his weakness for the Corinthians, something that he has said earlier: “death is at work in us, but life is at work in you” (2 Cor 4:12).

In the second rationale, the rule is the theme of the goal of his whole ministry: to build up, not to tear down (cf. 10:8; 12:19). The result is the application of the rule to his whole letter (2 Corinthians), his large argument (chapters 10-13), or the final appeal (12:20-13:4 and 13:5-13:10). The case shows the practical purpose of this letter: to admonish the Corinthians to prepare themselves before he comes so that his final visit, unlike the “painful” visit, may be a joyful reunion (cf. 2:1-4).

[3] The following is a paraphrase of the argument from the point of view of its presentation of a complete argument:

**Exhortative challenge** (5-6): examine yourselves to see whether you are in the faith; we are approved.

**Proposition** (7): we pray to God that you are also approved, even though we should appear disapproved.

**Rationale** (8): for we do everything for the truth; [the truth is that we preach Jesus Christ as Lord, and ourselves as your servants for Jesus’ sake (cf. 4:5).]

**Confirmation of rationale** (9): for we rejoice when we are weak and you are strong, and our prayer is for your perfection.

**Conclusion** (10): to write this letter is also for this purpose, viz. your edification.

As the *peroratio*, the argument properly starts with exhortative challenge. The argument continually holds the two themes, the approval of his ministry and the approval of the

Corinthians' faith, which Paul has argued throughout 2 Cor 10-13, and reaches the synthetic conclusion here. The argument also reaches the conclusion of the letter.

The rhetorlect of the *peroratio* is prophetic blended with wisdom and priestly (cf. Appendix 2. VII.). The emphasis is on the fact that the Lord calls Paul to live for the truth, and Paul admonishes the Corinthians to do the right. Paul exhorts them to examine their faith, viz. their obedience to the Lord. From the oral-scribal and social intertexture, their failure means their failure "in the race of life" and their disqualification for building up the church of Christ. Another result of their failure is their eschatological tragedy. Thus the goal of his ministry and life, including his weakness, is the edification of the Corinthians. He serves the Corinthians for Jesus' sake, and expects their perfection. This letter is also for that purpose, and especially for the joyful reunion at his upcoming visit.

## 5.6 SUMMARY AND CONCLUSION

In this chapter, the intertexture and rhetorlect of 2 Cor 10-13 has been discussed. In the text, oral-scribal intertexture is found with various portions of the OT (mainly Greek versions), with early Christian materials, with Hellenistic philosophical works, and with non-canonical Jewish texts. Cultural intertexture is found with Jewish tradition, early Christian tradition and Greco-Roman tradition. Social intertexture is found with the Roman political system, warfare and soldiering, parenting and marriage, patron-client contract, building, and athletic competition. Historical intertexture is found with Paul's autobiographic events, and with the histories of Corinth and the Corinthian congregation.

In 2 Cor 10-13, various enthymemes, rationales, and thematic elaborations from the opposite, analogy, example, and testimony are also developed according to the early Christian rhetorlects, namely prophetic, priestly, wisdom, apocalyptic and miracle. Among them, the prophetic rhetorlect is the most important mediator in combining the picturesque and the persuasive in Paul's letter. The priestly, wisdom, apocalyptic and miracle rhetorlects also play significant roles in various combinations. However, most rhetorlects in the text appear in the form of blended rhetorlects.

[1] The oral-scribal intertextures in 2 Cor 10-13 are mainly reconfigurations and thematic elaborations from the OT, early Christian materials, Greco-Roman works and non-canonical Jewish texts. (1) The intertextures from the Hebrew Bible help to characterize Paul's ministry as an analogical messianic activity, and to provide the legitimate bases for Paul's ministerial

activity: his entreaty is a kind of messianic exhortation (10:1; cf. Ps 44:4; 85:5); his warfare is *militia Christi* (10:3-6; cf. Zech 9:12; Gen 11:4; Prov 21:22; Ps 33:10; Isa 40:2); his commission is that of new covenant as Jeremiah's commission was (10:8; cf. Jer 1:9-10; 24:6); his criteria of boasting is "what God himself has actually accomplished in one's life" (10:17; cf. Jer 9:23-24); his affliction is from Satan's scheme, but ultimately under God's control as Job's adversity (12:7; cf. Job 1:12; 2:6); and his dealing with church discipline is lawful (13:1; cf. Deut 19:15). (2) The intertextures from early Christian materials function to interpret Paul's weakness as Christological (12:7-10; cf. John 19:28, 30), to confirm Paul's performance in perseverance as the credentials of God's worker (12:12; cf. Heb 2:3-4; 2 Thess 2:9), to identify the examination of faith (13:5; cf. 2:9) and its result (13:7; cf. 5:10), and to manifest the truth for which he does everything (13:8; cf. 4:5). (3) The intertexture from Hellenistic philosophical works lets the audience to consider self-examination as one of the foremost duties of the Christian (13:5). (4) The intertexture from Jewish apocrypha helps to identify the intruders (11:14; cf. *Apocalypse of Moses* 17:1-2; *Life of Adam and Eve* 9:1-5).

[2] The cultural intertextures are from Jewish tradition, Greco-Roman tradition and early Christian tradition. (1) The intertextures from Jewish tradition function to reveal Paul's parental role towards the Corinthian church (11:2), to warn the Corinthians against seduction by means of the shame theme (11:3), to make the genre of his visionary discourse apocalyptic but the content remains intentionally anti-apocalyptic (12:1-6), and to make his warning much more urgent (13:1). (2) The intertextures from Greco-Roman tradition help to identify intruders and to show Paul's uniqueness: the intruders are reconfigured as the self-sufficient Stoic sage who is in the high fortifications of his reason (10:3-6); they are odious and vulgar in their dangerous comparisons and self-commendation (10:12); they boast of being trained speakers, but Paul boasts of having the words of the Spirit (11:6); they boast their good breeding, but Paul boasts of the accomplishment of God's purposes in his weakness and hardships (11:22-29). (3) The cultural intertextures from early Christian tradition function to show that Paul's modesty is an imitation of the kenosis of Christ (10:1), to explain why Paul is resistant to uttering visionary experience (12:1-6), and to assess his ministry by the Christological maxim (13:4).

[3] The social intertextures are from the social reality of the first century Mediterranean society. (1) The intertextures from military operation imply that Paul has authority in the process of *militia Christi* (10:3-6), that financial support for Paul is a contribution to *militia Christi* and the Corinthians are indebted in this respect (11:7-9), and that God's power of

salvation works through human weakness in *militia Christi* (11:31-33). (2) In the term *kanwvn*, the intertexture from the transport service system legitimates Paul's jurisdiction in Corinth, and the intertexture from building methods points out the standard for God's approval (10:13-16). (3) The intertexture from the patron-client system shows Paul's violation of cultural convention by refusing their support (11:7-9). (4) The intertexture from parenting reveals what reciprocity of the Corinthians towards Paul is expected (12:14-15). (5) In the term *ajdovkimo~*, the intertexture from athletic competitions warns the Corinthians of their disqualification in the race of faith, and the intertexture from the building industry warns of their possible disqualification in building up the church of Christ (13:5).

[4] The historical intertextures occur mostly in the form of references to the past events of Paul's autobiography, except for two instances which are related to the history of Corinth and to the history of the Corinthian congregation respectively. (1) The intertexture from his afflictions (11:23-29), his humiliating escape (11:31-33), his thorn in the flesh and the Lord's rejection of his prayer concerning it (12:7-9) function as examples to show his weakness in which God's power works. (2) The intertextures from his visionary experience (12:1-6) and his wondrous deeds (12:11-12) function to emphasize Paul's apostolic commission and mission. (3) The intertexture from the process of Paul's collection initiative functions to prove the probity of Paul himself and his fellows involved in the project (12:16-18). (4) The intertexture from the history of warfare in Corinth makes Paul's threat towards the Corinthians vivid (10:3-6). (5) The intertexture from the long-standing vices of the Corinthians and from the fact that Paul has already warned enough make his warning more realistic and imminent (12:20-13:2).

[5] 2 Cor 10-13 is an epistolary composition woven from prophetic, wisdom, priestly, apocalyptic and miracle rhetorlect, but prophetic rhetorlect predominates in the text. Prophetic rhetorlect focuses on special people or the group God has chosen to take leadership in the production of righteousness in the human realm on earth. Its basic topics are God's action of blessing or woe, and the people's righteousness or unrighteousness (Robbins 2002:44-45). (1) A great proportion of the prophetic rhetorlects in the text is related to Paul himself who is chosen by God: to wage messianic warfare (10:1-6); to build up the church (10:7-11; 12:19; 13:10); to have the jurisdiction of evangelism in Corinth (10:13-16); to be commended by God (10:17-18); to protect the congregation from the evil one (11:2-4); to be superior in the knowledge of the Spirit (11:5-6); to preach the gospel without charge in spite of having the authority to receive financial support from the church (11:7-9); to accomplish



God's will despite hardships (11:23-29); to refrain from even speaking his experience of vision and revelation for the benefit of the congregation (12:6); to keep himself from exalting himself (12:7); to work for Christ's work (12:10); to perform the signs of a true apostle (12:12); to work without any deceit (12:16-18); to have the proof of Christ who speaks in him (12:3-4); to do everything for the truth and the benefit of the congregation (13:7-9). (2) A small proportion of prophetic rhetorolects is related to the saints in the Corinthian church, who are also chosen by God: to fulfil their ethical responsibility for God's kingdom (12:20-21); and to be approved and to do what is right (13:5-7). (3) Another small proportion of prophetic rhetorolects is related to the intruders who receive woe, because they fail to participate in God's system of righteousness by intruding into another's jurisdiction (10:13-16), by seducing God's people into walking astray (11:2), by preaching another Jesus, spirit, and gospel (11:4), by disguising themselves as servants of righteousness (11:13-15), and by exploiting God's people (11:20).

[6] Priestly rhetorolect regularly appears as being blended with prophetic and wisdom rhetorolect. (1) Priestly which is blended with prophetic focuses on the fact that those who suffer through fulfilling God's calling are following the example of Christ (Robbins 2002:51): Paul's humble ministry and sufferings in the imitation and continuation of the messianic ministry of Christ (10:1, 3); his endurance of financial suffering for the gospel (11:7); his afflictions, humiliation and weakness for the perfection of God's power (11:23-28, 31-33; 12:7-10); his ministry imitating Christ's weakness in his crucifixion and God's power in his resurrection (13:4); his rejoicing in weakness for the perfection of his congregation (13:7-9). (2) Priestly which is blended with wisdom focuses on the fact that those who, by choosing righteousness suffer unjustly, receive God's approval (Robbins 2002:51): Paul's boasting of weakness is approved by God (11:30; 12:5, 9).

[7] Wisdom rhetorolect regularly has a triple focus: the relationship of the created world to God; the relationship of humans to God; and the relationship of human to one another (Robbins 2002:31). (1) Most of the prophetic rhetorolects referring to Paul are blended with wisdom rhetorolect. They focus on the fact that Paul who is chosen by God and Christ produces good, righteous action, thought, will, and speech for God's righteous kingdom with the aid of God's wisdom (cf. Robbins 2003a:32): Paul's authority for building up the church (10:8); his boasting within his jurisdiction (10:13-16); his boasting in the Lord (10:17-18); his knowledge of the Spirit (11:5-6); his rejecting their financial support because of love (11:10-12); his speaking in the truth (11:31; 12:6, 19); his not uttering the visionary experience for

the church (12:6); his being given of the thorn in the flesh as an expression of God's wisdom (12:7); his weakness and suffering for the power of Christ (12:9-10); his performing parental responsibility to the Corinthians (12:13-15); his letter for building up the church (12:19; 13:10); his righteous disciplining the church (13:1-3); his exhorting the Corinthians to examine themselves (13:5); his doing everything for the truth, viz. for the gospel (13:7-9). (2) However, some of the wisdom rhetorolects in the text focus ironically on people who produce foolishness: the foolishness of the intruders who self-compare and self-commend (10:12) and who boast according to the flesh (11:18); the foolishness of the Corinthians who receive the intruders (11:1, 19-20); Paul's ironical boldness to speak in foolishness (11:1, 16-17, 21; 12:1, 11).

[8] The specificity and concreteness of apocalyptic rhetorolect lies in revelation to specific people, display of very detailed descriptions of being, display of places, and display of procedures (Robbins 2002:54). (1) The apocalyptic rhetorolects which are blended with prophetic in the text focus on the last judgement: to punish all disobedience at the end time of messianic warfare (10:6); to punish the workers of Satan according to their deeds (11:15). (2) Paul's visionary experience (12:1-6) has an apocalyptic contour, but its description is anti-apocalyptic.

[9] Miracle rhetorolect places human crisis in the place of major topics (Robbins 2002:37). The miracle rhetorolects in the text are very unique in comparison with miracle rhetorolect of early Christian tradition: God's miraculous salvation is achieved through Paul's experience of humiliation (11:31-33); the result of God's miracle is the thorn in Paul's flesh (12:7); the rejection of Paul's prayer for healing is the ultimate response from God (12:8-9).

The investigation of intertexture and rhetorolect in 2 Cor 10-13 has revealed the interaction of the inner world of Paul's text with the outer world including Jewish heritage, early Christian tradition and the broader Greco-Roman culture and society. It has determined the way Paul's text had configured and reconfigured phenomena from the outer world. It has also provided much deeper and broader understanding in the society, culture and thought of the first century AD Mediterranean world. It makes the study of social, cultural and ideological textures possible, and thus the following chapter will attend to the social, cultural and ideological location of the language in 2 Cor 10-13.

## CHAPTER 6

### THE LOCATION OF THE PAULINE DISCOURSE IN HIS TIME: SOCIAL, CULTURAL AND IDEOLOGICAL TEXTURE OF 2 COR 10-13

#### 6.1 INTRODUCTION

The previous chapter surveyed how the phenomena outside our text had been textured into the text. The information about Paul's relation to his Jewish heritage, to early Christian tradition, and to the broader Greco-Roman culture was revealed by the study of the interplay of the diverse voices which Paul had invoked. This information becomes the basis for the investigation of the social, cultural and ideological texture in 2 Cor 10-13, which will be studied in this chapter.

The aim of studying the social and cultural texture of our text is to reveal the potential of the text to encourage its readers to adopt certain social and cultural locations and orientations. The social and cultural texture of the text emerges in specific social topics and final cultural categories. Specific social topics in our text show in its discourse the variety of religious responses to the world. The discussion concerning these topics will depict the nature of the world and will present what is necessary to do to live in it, or to change it. Final cultural categories in our text reveal the priorities in the text's discourse among topics like what constitutes being lawful, expedient, holy, pure, necessary, valiant, etc. The analysis and interpretation of these categories will reveal cultural location and orientation toward other cultures in the discourse. The analysis and interpretation of this location and orientation will generate a fuller understanding of topics that do and do not appear, and will carry implications for the kind of culture the discourse naturally nurtures among readers who take its discourse seriously (Robbins 1996b:71-72).

On the other hand, another aim of studying the ideological texture in our text is to show the capacity of dominant groups or classes to make their own sectional interests appeal to others as the universal one. The studies of ideological texture of the text will proceed by way of two steps in this chapter: firstly, to survey the text's social *ethos* which is expressed within the symbolic order of Pauline Christianity; secondly, to ask whether the social *ethos* expresses or promotes the interests of any other particular social group (Horrell 1996:57-59; cf. Robbins 1996a:193-199).

Analysis of the social, cultural and ideological texture of a text takes us into both sociological and anthropological theory (cf. Robbins 1996a:144). For analyzing the specific social topics of our text, Bryan Wilson's seven types of religious sect will be used; for interpreting the final cultural categories, Robbins' five types of culture rhetoric will be used; for studying the ideological texture of our text, Giddens' structuration theory will be used.

## **6.2 SOCIAL TEXTURE: SPECIFIC SOCIAL TOPICS**

### **6.2.1 Typification of Religious Responses to the World**

Wilson (1973) developed a typification over his earlier taxonomy of religious sects (1969) to make it applicable to a wider, more diversified range of phenomena. This would seem to be an ideal tool for our present purposes. The principle criterion of classification is in terms of a movement's "response to the world." "Response to the world" may be manifested in many relatively unfocused, un-purposive activities, and not only in activities, but also in life-style, association, and ideology.

Response to the world may change without specific doctrinal changes, perhaps in relation to changed social circumstances experienced by sect members such as social mobility, recruitment of the second generation, changed reactions of the wider society, the process of institutionalization, or other internal or external factors (Wilson 1973:20-21).

For example, when expressing their dilemma in the world by asking how they might be saved, there are eight possible responses including the orthodox response. The orthodox response is that of acceptance of the world, the facilities it offers, and the goals and values that a given culture enjoins upon them. Concern with transcendence over evil and the search for salvation and consequent rejection of prevailing cultural values, goals, and norms, and whatever facilities are culturally provided for people's salvation, accounts for religious diversity. Wilson typifies seven possible responses of those rejecting cultural arrangements. The adaptation of Wilson's typification to socio-rhetorical descriptions of different types of religious discourse produces the following seven major responses to the world (Wilson 1969:364-371; 1973:22-26; cf. Wilde 1974:40-44; 1978:47-50; Esler 1987:49; 1994:102-107; Jewett 1986; Robbins 1996a:147-150; 1996b:72-74):

- Conversionist argumentation considers the world to be corrupted because people are corrupt. If people can be changed then the world will be changed. It takes no interest in programs of social reform or in the political solution of social problems. The objective world will not change, but the acquisition of a new subjective orientation to it will itself be salvation. This argumentation encourages emotional, but not ecstatic, experience.

- Revolutionist argumentation maintains that only the destruction of the world, the natural world as well as the social order, will be sufficient to save people. Supernatural powers must perform the destruction because people lack the power, if not to destroy the world, then certainly to re-create it. This argument tends to explain the world in determinist terms, and members who use this argumentation are considered to be God's instruments, agents of God's work and will waiting for the decreed moment.
- Introversionist argumentation considers the world as irredeemably evil and salvation to be attainable only by the fullest possible withdrawal from it, either socially or even geographically. This might be an individual response, but as the response of a social movement it leads to the establishment of a separated community preoccupied with its own holiness and its means of insulation from the wider society. Salvation tends to become a present endeavour, located in the community itself. This argumentation views the community as supporting the individual and does not encourage people to act in mission in the outside world.
- Gnostic manipulationist argumentation insists especially on particular and distinctive knowledge which copes with evil. By and large, it accepts the outside world and its goals, but rejects the institutionalized means of attaining them and the existing facilities by which people might be saved. Salvation is possible in the world, and evil may be overcome if people learn the right means, superior techniques and specialized knowledge to deal with their problems. The most important thing is for people to acquire spiritual attitudes.
- Thaumaturgical argumentation focuses on the individual's concern for relief from present and specific ills by special dispensations. The request for supernatural help is personal and local, and its operation is magical. This argumentation does not claim a special knowledge, but calls upon spirits and other powers to perform oracles and miracles. The ends it seeks can be defined in terms of compensation for personal losses rather than the specific quest for cultural goals.
- Reformist argumentation views the world as corrupt because its social structures are corrupt. If the structures can be changed so that the behaviours they sanction are changed, then salvation will be present in the world. By encouraging a very strong sense of identity and study of the world, this argumentation attempts to encourage people to involve themselves in the world with good deeds. It encourages active association with the world without becoming part of it.
- Utopian argumentation asserts that people should inaugurate a new social system free from evil and corruption to run the world. This argumentation encourages partly withdrawing from the world and partly wishing to remake it into a better place. It is more radical than reformist, because it argues that the whole system should be changed. It is potentially less violent than revolutionist argumentation, because it argues that authoritarianism is one of the major evils in the world. It is more constructive on a social level than conversionist argumentation, because it asserts that the system is the source of evil, rather than people. It is more active than introversionist argumentation, because it does not simply withdraw from the world. This argumentation is always concerned with construction of the world on a communitarian basis.

Wilson (1973:27) briefly summarizes these seven responses as prescriptions for changing the relation of people to the world: objectivists, subjectivists, relationists. The objectivists focus on the world, saying: God will overturn the world (revolutionist); God calls us to abandon it (introversionist); God calls us to amend it (reformist); God calls us to reconstruct it (utopian). The subjectivists focus on the heart of people, saying: God will change us (conversionist).

The relationists say: God calls us to change perception (gnostic manipulationist); God will grant particular dispensations and work specific miracles (thaumaturgist).

The relationists, the gnostic manipulationist and thaumaturgist, exist between the objectivists and the subjectivists. However, the gnostic manipulationist is nearer to the subjectivist, although he has a more specific, more intellectual, less total, and less emotional conception of the subjective change which is needed. The thaumaturgist, conversely, is nearer to the objectivists, although he demands change only in specific self-affecting events. The task in defining these types of response starts with how to investigate what people perceive to be the function of the supernatural in solving the basic problems of meaning and life for which their society and culture offer no acceptable solutions. From this point of view, the revolutionist, thaumaturgical, and conversionist responses place greater emphasis on the operation of the supernatural than do the others. The remaining types of responses concentrate on the people who have to act in the world: the introversionist does so minimally because they leave the world; the manipulationist does so maximally because they are to remain active in the world aiming to alter people's thinking about it (Wilson 1973:27-69; Wilde 1978:50-51).

## **6.2.2 Responses to the World of Pauline Discourse**

The question concerning the special social types of our text is sociological as much as theological, because it is people's social orientation to their human situation in relation to the divine which is crucial. Paul's act of writing 2 Cor 10-13 in a basically rhetorical and epistolary format shows that he participates, to some degree, in an affirmative relation with the world in which he lives. However, he generally rejects the culture of the world and its values in the favour of an orientation of thought and action that is religiously motivated. As a substantial cultural product, 2 Cor 10-13 contains the traces of conversionist, revolutionist, gnostic manipulationist and utopian responses, but shows no signs of being introversionist, reformist and thaumaturgical.<sup>163</sup>

[1] The discourse of 2 Cor 10-13 is conversionist. It considers the outside world to be corrupted because people are corrupt. If people are changed, the world will be changed. There are a number of conversionist themes in 2 Cor 10-13. Firstly, the preaching of the gospel is an essential focus in Paul's activity in Corinth and other areas: Paul and his fellow workers were

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<sup>163</sup> Robbins (1996a:176-179) analyses the specific social topics in 1 Corinthians 9. According to his study, Pauline discourse in 1 Cor 9 also shows signs of being conversionist, revolutionist, utopian and Gnostic



the first to come to the Corinthians with the gospel of Christ (10:14); he wants to preach the gospel to the regions beyond the Corinthians (10:16); he preached the gospel of God to them without charge (11:7); he criticises the Corinthians who accepted a different gospel from the one which he preached (11:4). Paul also preserves the truth of the gospel in his life (11:10) and does everything for the truth (13:8); the truth is the gospel and he preaches not himself, but Christ Jesus as Lord, and himself as their servant for Jesus' sake (cf. 4:2-5).

Secondly, faith, love, obedience and repentance are encouraged in the text. Paul challenges the Corinthians to prove their faith (13:5), and wants their faith to grow continually (10:15). He wishes their relationship with him, and with each other, to be characterized as affirmative and compassionate (11:11; 12:15, 20). Especially, he emphasizes their complete obedience (10:5-6; cf. 12:14). Repentance is also clearly focused in his discourse (12:20-13:4; cf. 13:7). Salvation is present in the sense that the person with faith in God has already experienced a subjective transformation of self in the form of faith, love, obedience and repentance.

Thirdly, there is a theme of conversion in 2 Cor 10-13 through the topic of *imitatio Christi*, *imitatio Pauli*. In 10:1, Paul begins his discourse by pointing to Christ's meekness and gentleness. The meekness and gentleness of the Lord Christ was by then a well-known formula in the Christian tradition which Paul could remind the Corinthians of (Tinsley 1960:150). The passage has in effect presented a call to imitation of his meekness and gentleness, even though the specific word implying the imitation was not used (De Boer 1962:64). In 13:3-4, Paul describes his life and ministry as an imitation of Christ, and his living fellowship with Christ as the basis of the imitation. Christ and Paul were portrayed; and an obligation to action was placed at the feet of the audience. The result would be either a response of imitation, or a resistance and hardening of a defiant heart. In 13:5, thus, Paul challenges them to test whether they are "in faith," viz. whether they are living in fellowship with Christ, which would be proved by their imitation of Christ.

Paul uses the figure of a parent-child relationship in speaking of himself and the Corinthians (11:2; 12:14-15). In 1 Cor 4:14-16, Paul reminds the Corinthians that they are his children and he is the father who has brought them into the world of life in Christ. He then makes his great plea to the Corinthians: "therefore I beseech you to imitate me." "As my children, be what children ought to be: be my imitators. As children begotten, beloved, fed, taught, admonished by me, reflect the kind of life you have come to know in your father" (cf. 1 Cor 3:2; 4:6, 14-

15). In our text, Paul also reminds the Corinthians that he is their father, so that his discourse implies that they have to imitate him (cf. 11:2; 12:14-15). He particularly presents his life and ministry of hardships, persecutions, difficulties, insults, humiliations and weaknesses in the interests of the gospel as an object of imitation (11:23-12:10). The common threads through the NT passages in which Christ is presented as an example (Rom 15:2-5; 2 Cor 8:8; Phil 2:5-8; Eph 5:1-2; Col 3:13; Heb 12:2-3; 1 Pet 2:18-21; John 13:) are self-denial, self-giving and losing of self in the interests of others. The common threads running through the Pauline passages in which Paul himself is presented as an example (1 Thess 1:6; 2 Thess 3:7-9; 1 Cor 4:9-16; 1 Cor 10:33-11:1) are also self-denial and self-giving for the gospel together with much affliction. In our text, he also presents himself as an example of self-giving for the gospel in the context of many sufferings, humiliations and weaknesses.

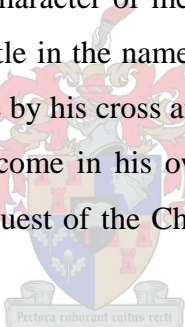
For these reasons 2 Cor 10-13 ranks high on the scale of conversionist. The discourse seems to imply that if these views of people changed, the world would be changed. The goal of the discourse is to motivate people to change. Paul's discourse in 2 Cor 10-13, then, does appear to contribute to a vision in which the speaking and doing of the gospel, and the truth, create a context in which God's spirit changes people, and this change is an important aspect of dealing with what is wrong with the world (cf. 10:14, 16; 13:8; 1 Cor 3:5-9). Therefore, what people must do is to undergo a significant transformation of perspective which includes feelings, attitudes and conduct. The emphasis is on undergoing a change of heart.

[2] This discourse is also revolutionist. In order to verify the traces of revolutionist response, the discourse is examined from several points of view which are found in Wilde (1978:59-61). Firstly, does Paul understand his present social world as basically alien? Evidently the Jewish and Greco-Roman establishments are seen as essentially alien, especially in view of the hardships and humiliations. Paul was imprisoned, flogged, exposed to death, received lashes, was beaten with rods, stoned, shipwrecked, forced into toil and suffered nakedness because of his ministry (12:23-29; cf. 1:8; 4:11; 6:4-5). Of seven "catalogues of suffering" in Paul's letters, four are in 2 Corinthians (4:8-11; 6:4-10; 11:23-29; 12:10; cf. 1 Cor 4:10-13; Rom 8:35; Phil 4:12; 2 Tim 3:10-13). In fact, these "catalogues of suffering" might better be called "catalogues of oppression," since these sufferings enumerated by Paul are mainly consequences of the injustices and violence of the authorities and the socially powerful dominant groups (Hanks 2000:112).

Secondly, does Paul anticipate the destruction and re-creation (transformation) of his present

alien social world, and does he expect the transformation to occur by divine rather than human agency? Paul's reference to the demolition of arguments and pretensions, and the punishment of disobedience (10:5-6), implies an eschatological destruction. His reference to the end of Satan's servants (11:15) also points to the expected day of destruction of the world. At that day an eternal glory will be achieved, and an eternal house will be built for God's people (cf. 4:17-5:4). No amount of effort on the part of humans could serve to hasten or usher in the transformation which Paul expects. All that people can do with regard to the approaching transformation is wait and work for the eternal kingdom in momentary tribulations.

Thirdly, is there evidence for a situation of broad social tension, outrage about social injustice, internal conflict, or military conquest surrounding the composition of the discourse? Paul describes his ministry by using the vocabularies of military conquest, viz. to wage war, to demolish strongholds, to take captives, to punish, to plunder, etc. (cf. 10:3-6; 11:7-11). Paul understands his ministry to have the character of messianic warfare, namely *militia Christi*. "Paul regards himself as ranged in battle in the name of Christ against the elemental powers whom Christ has in principle overcome by his cross and resurrection, but whom the Christian, who is 'in Christ,' must himself overcome in his own life in the power of God-in-Christ" (Hanson 1987:108). The military conquest of the Christian is included in the eschatological and cosmic warfare (1 Cor 4:9<sup>164</sup>).



However, the *militia Christi* includes not only the triumph of God's servants in Christ but also the triumph of God over his servants (2 Cor 2:14<sup>165</sup>; 1 Cor 4:9-13). The difficulties which Paul experienced in his warfare have shown him that it is God's will that his servants should be humiliated and degraded in his service, and that this is God's way of winning his victories and bringing about his purpose. In the Revelation of John, *militia Christi* is most dramatically set forth in the war between the beast and the Lamb. The Revelation of John preserves elements of paradox which are so essential to Paul's understanding of the cross: whereas the beast wins his victory by means of brute force and ruthless killing, the Lamb wins the ultimate victory by dying, a dying which is made contemporary by the deaths of the martyrs in every generation. The message of both writers is essentially the same. *Militia Christi* is the

<sup>164</sup> In 1 Cor 4:9, the Greek term *ejscavtou~* implies eschatology, and the clause *tw`/ kovsmw/ kai; ajggevloi~ kai; ajnqrwvpoi~* implies that Paul and his fellow workers are engaged in a warfare which has cosmic dimensions and in which superhuman forces are engaged (Hanson 1987:115-118).

<sup>165</sup> In 2 Cor 2:14, the Greek term *griambeuvonti* means "to lead as captives in a triumphal procession." Thus Paul is exhibited as the victim of the triumph of God in Christ (Hanson 1987:111).

basis for understanding the Christian life and ministry in the context of Pauline discourse.

For these reasons, even though there are not many direct expressions which point to the revolutionist response, Paul expects a favourable change to come about in the world by divine agency in the future. Paul's revolutionist discourse is merged with conversionist discourse: at some particular time in the future God will act decisively and the result will be that people are changed (Robbins 1996a:177; cf. 1 Cor 15:51-58). The Corinthian church members who respond positively to this discourse are considered to be God's instruments, waiting for the decreed moment, agents of God's work and will.

[3] Pauline discourse in 2 Cor 10-13 has the elements of the utopian response mode. Paul spends much of his argument on the issue of "building up" the Corinthian community (10:8; 12:19; 13:10). His discourse is rich in the language of kinship, affection and interdependence which suggests that he thought of the church as a new family (11:2, 11; 12:14-15, 19). Such language implies the kind of intensive re-socialization which brings the dissolution of old primary relations: if the convert has found a new family, his ties to his original family cannot remain unchanged (Meeks 1979:12-13).

Paul's discourse encourages the creation of perfect community: the community in which obedience is completed (10:6); the community of which faith continues to grow (10:15); the community which expels false apostles, deceitful workers, the servants of Satan (11:4, 13-20); the community which is able to run the world free from evil and corruption (12:20-21); the community which is approved by the Lord (13:5); the community which does not do anything wrong but only what is right (13:7); the perfect community (13:9).

However, the utopianism of Pauline discourse is modulated by conversionist and revolutionist presuppositions. Although the discourse has an interest in the construction on a social level that envisions communitarian living, the construction must start with the change of people's heart, because people are the source of evil, rather than system. Although the discourse promotes the idea that more can be done in the world than simply facilitating God's overturn of this world, it also asserts that God soon will overturn the world. The dimensions of conversionist and revolutionist response modes in the discourse mute the utopian impulses; yet utopian impulses hover in the background. The church is very special thing, if the world could become a community like the church as Pauline discourse envisions; the world would be changed (Robbins 1996a:177-178).

[4] Pauline discourse in 2 Cor 10-13 also has gnostic manipulationist strains. The strains bear some resemblance to the values and goals of moral philosophers outside the Christian community (cf. Malherbe 1989:112-119; 1995:233-238). For the personage of Paul himself, the discourse evokes the image of a person whom God has endowed with cognitive abilities which include the ability to live according to the demands of a virtuous life. No “external thing” could distract him from living the self-controlled virtuous life, because he has a particular and distinctive knowledge which copes with evil (Robbins 1996a:178).

Paul has the knowledge of God, the gospel, and the truth (10:5; 11:10), and he also leads his life for their sake (10:14, 16; 11:4; 13:8). On the basis of this knowledge, he perseveres with his original aspirations in his life despite many obstacles and difficulties: to minister to his congregation with gentleness, meekness and humbleness (10:1-2; 13:10); to be consistent in word and deed (10:11); not to boast beyond his limits and to preach the gospel only within his jurisdiction (10:13-16); to reject the financial support of the Corinthians (11:9-10; 12:14). The adverse circumstances can not make Paul surrender (11:23-29). Christ’s power rests on Paul’s life (12:7-10, 12), and Christ’s word is in Paul (13:3-4). Especially the knowledge that the Lord’s power is perfect in his weakness, causes him to enjoy the sufficient grace of the Lord under all circumstances, and the perfect salvation of the Lord in any weakness (11:32-33; 12:9-10).

This kind of salvation is also possible for the Corinthians and evil may be overcome, if they acquire the right spiritual attitudes. This is the aim of his discourse. Paul presents himself as an example endowed with cognitive abilities which include the ability to live according to God’s will and methods. He persuades the audience to change their spiritual attitudes; from the attitudes of seeking surpassing glory and power to those of “incarnated crucifixion.” If they understand and appreciate “cross-centred” life, they will know Christ and this will be their salvation.

[5] The discourse of 2 Cor 10-13 shows no sign of being introversionist. Paul’s statement that he and his fellows do not wage war according to the flesh (world), and that their weapons are not of the flesh (world) (10:3-4), does not imply a withdrawal from the world. Rather Paul says that they walk in the flesh (world). The reference to his absence from Corinth (10:1, 10-11) has nothing to do with insulation from the wider society in which he and the Corinthians live. Neither does his account of a heavenly journey include any encouragement to withdraw from the world, or to enjoy an individual inner religious experience. In fact, there is rather

every reason to think that some people of the church, and Paul's opponents, were subscribing to an introversionist renunciation of the world in that some Corinthians tend not to associate with immoral people (cf. 1 Cor 5:10) and enjoy their speaking in tongues (1 Cor 14). The opponents also seem to boast of their mythical experiences (cf. 2 Cor 12:1-10).

In general, Paul's letters do not focus on retiring from the world to enjoy the security granted by personal holiness. Nor are they indifferent to social change or individual conversion. They do not encourage people to "go out of the world" in general. There are, of course, a few places where Christians are urged to separate themselves from the world, but in this case they, as "children of light," are not to participate in the contamination of the "children of darkness" in the rest of society (cf. 2 Cor 6:14-7:1; Meeks 1979:10). Pauline texts do not urge renunciation of the world or leaving the world.

[6] This Pauline discourse is also not significantly reformist. Since Paul's ministry is related to reforming the structure and order in the church, and to promoting good will among the Christians, his teaching and preaching may be seen as aspects of a divinely-inspired plan for amending the world. However, his discourse in 2 Cor 10-13 does not hold the view that change of the social structures in the world will evoke change of the behaviour that people sanction, and thus provide salvation in the world. This text does not attempt to encourage people to involve themselves in the world with good deeds by encouraging a pronounced sense of identity and study of the world. Nor does the discourse evoke an image of changing the way in which the institutions of military life (10:3-6), parental duty (11:2; 12:14) or architectural work (10:7; 12:19; 13:10) operate. It presupposes that these social structures are basic systems of life, and does not imply that they could be changed (Robbins 1996a:177).

[7] Nor does 2 Cor 10-13 seem thaumaturgical. Does our text reflect a response which seeks relief from present and specific ills by special divine dispensations? Is Paul concerned with miracle rather than with comprehending heavenly principles about life, or launching a program to train better doctors? (Meeks 1979:55). The answers are "yes" for the first question and "no" for the second question. Paul pleads with the Lord to take away the thorn in his flesh from him three times (12:7). He also considers signs, wonders and miracles as the mark of apostleship (12:12). He, however, is concerned rather with comprehending heavenly principles about life and ministry (12:8-10, 12). Pauline discourse does not encourage a focus on obtaining cures, receiving special, personal dispensations and performing miracles. In certain contexts Pauline discourse reveals the presence of thaumaturgic interests in early



Christianity, as in 1 Cor 12:9-10, but it does not feature healing and miracles as a major response to the world. Responses other than thaumaturgic are central to Pauline discourse (Robbins 1996a:176).

[8] Thus, Pauline discourse in 2 Cor 10-13 configures conversionist, revolutionist, utopian and gnostic manipulationist responses to the world into a distinctive pattern in the Hellenistic-Roman world of the first century. A vision of “acquiring the cognitive abilities for the aim of transforming people so that they build a Christian community in the faith until God transforms all” weaves a particular tapestry of social responses together in a particular manner (cf. Robbins 1996a:179).

The visions of the conversionist, revolutionist, utopian and gnostic manipulationist in 2 Cor 10-13 are modulated by being blended with one another. (1) The conversionist vision that people’s transformation by the gospel and the truth would deal with the evil in world is modulated by the vision of other discourses: the perfect transformation is achieved at the time of destruction and re-creation (revolutionist); the transformation is encouraged and revealed in the church (utopian); the transformation is nurtured through *imitatio Christi*, *imitatio Pauli* (gnostic manipulationist). (2) The revolutionist vision that a favourable worldwide change to come about in the world by divine agency in the future, is also modulated by the vision of other discourses: the cosmic transformation includes the change of people (conversionist); the transformation brings a perfect eschatological community (utopian); the people who join into the eschatological community have perfect spiritual attitudes (gnostic manipulationist). (3) The utopian vision of the world’s transformation through building a new perfect church and communitarian living, is also modulated by the vision of other discourses: the church begins with the change of people’s heart (conversionist); the world, however, will be overturned at last (revolutionist); the church is built by the person whom God has endowed with cognitive abilities (gnostic manipulationist). (4) The gnostic manipulationist vision that evil will be overcome if people acquire cognitive abilities or the right spiritual attitudes, is also modulated by the vision of other discourses: the people with the cognitive abilities work for the gospel and the truth (conversionist); the people work as *militia Christi* until God acts decisively to change all (revolutionist); the people with the right spiritual attitudes live in harmonious community with one another (utopian).

### **6.3 CULTURAL TEXTURE: FINAL CULTURAL CATEGORIES**

### 6.3.1 Typology of Culture Rhetorics

According to Aristotle (*Rh.* 1.3.5), the deliberative speech is an argumentation determined ultimately by the category of “what is expedient”; the forensic speech by the category of “what is right”; and the epideictic speech by the category of “what is honourable.” These social and cultural categories were designated “final categories.” The final categories were expanded from three to eight items in the ancient rhetoric handbooks, and the list of the items in *Rhet. ad Alex* (1.1421b.21-1422b.12) is as follows: that which is right (true), lawful, expedient, honourable, pleasant, easy, feasible, and necessary (cf. Mack & Robbins 1989:38). These categories identify most decisively people’s cultural location, which concerns the manner in which they present their presuppositions, reason, and arguments to both themselves, and to others. Thus the categories serve to separate people in terms of various cultures. The cultural categories appear in the form of different types of cultural rhetoric in the NT. A recent study of sociology of culture has provided Robbins with insight into different types of culture, and he has developed a typology of culture rhetoric as follows (Robbins 1993; 1994a:189-194; 1994b; 1996a:167-174; 1996b:86-89; cf. Roberts 1978):

- Dominant culture rhetoric presents a system of attitudes, values, dispositions, and norms that the rhetor either presupposes or asserts are supported by social structures vested with power to impose its goals on people in a significantly broad territorial region.
- Subculture rhetoric imitates the attitudes, values, dispositions, and norms of the dominant culture rhetoric, and it claims to enact them better than members of dominant status. This rhetoric implies that a network of groups and institutions exists for supporting persons throughout their entire life cycle. The network includes both sexes, all ages, and complete family groups.
- Counterculture (alternative culture) rhetoric rejects explicit and mutable characteristics of the dominant or subculture rhetoric to which it responds. It is a culturally heretical rhetoric that evokes “a new future,” not an alien rhetoric that evokes the preservation of “an old culture.” It evokes the creation of a better society, but not by legislative reform or by violent opposition to the dominant culture. It evokes a willingness to live one’s own life and has the hope of voluntary reform by the dominant society in accord with its different model of life. It provides a relatively self-sufficient system of action by grounding its views in a well-developed, supporting ideology.
- Contraculture (oppositional culture) rhetoric is a short-lived, counter-dependent cultural deviance of dominant culture, subculture, or counterculture rhetoric. It implies groups that do not involve more than one generation, which do not elaborate a set of institutions that allow the group to be relatively autonomous and self-sufficient, and which do not sustain an individual over an entire life span. Contraculture rhetoric is primarily a reaction-formation response to some form of dominant culture, subculture, or counterculture rhetoric. This means that it does not create an alternative response on the basis of values it develops out of a different system of understanding, but it simply reacts in a negative way to certain values and practices in another culture.

- Liminal culture rhetoric is at the outer edge of identity. It exists only in the language it has for the moment. In some instances, liminal culture will appear as people or groups experience transition from one cultural identity to another. In other instances, it exists among individuals and groups that have never been able to establish a clear social and cultural identity in their setting.

### 6.3.2 Culture Rhetorics of Pauline Discourse

Analysis of final cultural categories in 2 Cor 10-13 takes us to the application of these five modes to the text, and the issue is the relation of Paul's final categories to the final categories of discourse from other sectors of Mediterranean culture at his time. Judge (1984; 1985) calls attention to three cultural systems that Pauline discourse is engaging: the system of self-praise; the social patronage system; and the culture of higher education. Robbins (1996a), on the basis of Judge's studies, analyses the final cultural categories in 1 Corinthians 9. He asserts that the relations of Pauline discourse in 1 Corinthians 9 to dominant Greco-Roman culture are subcultural, contracultural, and countercultural. In 2 Cor 10-13 the relations are same. The Pauline discourse in our text also evokes the images of contraculture, subculture and counterculture rhetoric to the Mediterranean society.

[1] The relation of Pauline discourse in 2 Cor 10-13 to the system of boasting in Greco-Roman culture evokes an image of subculture and counterculture simultaneously. Here the final category is "honourable." Whereas Paul was criticized for being unprofessional in speaking, his rivals were performing in the church at Corinth as professional rhetoricians or sophists (11:6). The problem was that Paul would not compete with them. He refuses to class or compare himself with some of those who commend themselves (10:12). Self-recommendation may seem a conventional triviality to modern readers, but, if used in well-defined circumstances, Greco-Roman culture set a high value on it: not to praise oneself was to neglect one's own virtues. Thus Paul's rejection to compete in self-praise was seen to be a catastrophic and bewildering failure (Judge 1985:174; cf. Arist. *Rh.* 1.9.38-39).

This leads Paul into the strange paroxysm of his boasting "as a fool." He launches himself into a formal and long-sustained recital of his credentials (11:21b-12:11). When Paul joins the competition of self-praise, he follows the conventions of self-praise which the educated Hellenistic world knows well. Watson (2002a:268-273) reveals that Paul practices the conventions discussed by Dio Chrysostom and Quintilian and Plutarch. The examples of the context of appropriate boasting and of moderate boasting in which Paul follows Plutarch's guidelines of "justified self-praise" (Plutarch *Mo.* 7.110-167) are as follows: "self-praise goes

unresented if you are defending your good name or answering a charge” (540C; cf. 10:1-2, 10; 11:11; 12:13, 16); “one should include ‘certain minor shortcomings, failures, or faults’” (543F; cf. 10:10; 11:32-33; 12:7-8); “one man reproached for his very triumphs is entirely pardonable and escapes all censure if he extols what he has done” (541E; cf. 11:7-11); “one should show that one’s position has come ‘with much hardship and peril’” (544D; cf. 11:23-29); “one may praise another ‘whose general character is similar’” (542C; cf. 12:2-5); “one should redirect some of the credit to God” (542E; cf. 12:9-10).<sup>166</sup> Thus, Paul’s discourse conforms well to the schematic conventions of self-praise as we know them from the ancient sources.

However, the things he boasts of are entirely contradictory to those which other people boast of (deSilva 1999b:133). He inverts the contents of his self-eulogy, in order to boast of his weaknesses. “He boasts about his sufferings and hardships, but not to demonstrate his moral character in overcoming them, but to boast in the reality that, in his suffering, Christ’s power is realized” (Watson 2002a:274). In Paul’s day it was an unprecedented impropriety, which must have profoundly shocked his audiences (Judge 1985:174). “As a convert to the persecuted Jesus, paradoxically discovered from the very depths of that humiliation to be anointed as Israel’s Messiah (Acts 2:36), Paul consciously sought the reversal of his own socio-cultural expectation” (Judge 1984:14). The reversal came from his identification with Christ in weakness, and he expected his converts to follow him in it. From the case of Christ, Paul learned the paradox that weakness and humiliation put one in the position where God’s power prevails (12:9-10).

Therefore, the relation of Pauline discourse to the Greco-Roman system of self-praise appears to be subcultural from the aspect of the prevailing conventions of boasting, but countercultural from the aspect of the content and emphasis of his boasting. Paul’s rhetoric inverts the objects of self-praise, but it does so in a cultural framework that does not disregard the honourable.<sup>167</sup> In the light of the Christ event, he radically transforms the content of social conventions of boasting and shifts their emphasis to create rightful boasting (Watson 2002a:261). Paul has his boasts, as other people do, but he does not boast about the same things they do. Paul puts his boast in the Lord. The things that he boasts of are those that the

<sup>166</sup> Watson (2002a:269-272, 274) shows the contexts of appropriate boasting and moderating boasting in detail which Paul practices boasting according to Plutarch’s guidelines of self-praising inoffensively.

<sup>167</sup> When we encounter the inversion of particular aspects of cultural system in a discourse as here, we can also call it a contracultural phenomenon. Thus Robbins (1996a:184-185) consider the relation of Pauline discourse to boasting system in Greco-Roman culture as contracultural.

Lord commends (cf. 10:17-18). Although self-praise still remains foolishness for Paul (11:1, 16-17; 12:11), he considers the subjects of his boasting as being honourable. His discourse inverts the convention that puts those who are strong in privileged positions of social power.

[2] Paul's boasting is activated for defending his honour and authority against the derision and challenge of others. Paul's opponents have invaded his jurisdiction and challenged his honour with various accusations, and the reaction of the audience, the Corinthians who did not defend his honour (12:11), further amplifies the negative challenge. Thus Paul has to re-establish his honour and authority. In his defence, he utilizes the conventions of the challenge-riposte of honour in the dominant Greco-Roman culture. For example, according to Watson (2002a:264-267), Paul's discourse takes "an indirect approach" in order to refute the accusation of "the strong in letter"; it uses "boasting in ironic mode" in order to prevent himself from frightening the Corinthians (10:8-9); and to ridicule his opponents who prided in themselves; it stresses "his weakness" in order to degrade their "comparison and self-congratulation based on what the world deems to be strength"; and it ascribes to himself divine honour and authority in order to "regain his honour and authority through shaming the Corinthians into realizing that all he has done for them has been God working through his weakness to build them up."

Although, in the situation of challenge-riposte, Paul works within the conventions prescribed by notables of his day, he does so in "new and often surprising ways proffered by his new Christian perspective and values." He modifies his approach to suit his needs "to defend his honour, modify the values of the Corinthians, and regain their allegiance" (Watson 2002a:260-261). His emphasis upon weakness in the midst of an honour-challenge to his strength and truthfulness would surprise the Corinthians. "Reversing the values of the Corinthians so that they see weakness as strength is undergirded by Paul's self-ascription of divine honour, and the very working of Paul in weakness among the Corinthians, which successfully created their churches. True honour is honour acquired from God as he works through weakness" (:275). Paul turns down the dominant culture's criteria for honour, and puts forward a different set of criteria that he hopes will be its replacement (Pickett 1997:182). Thus Paul's discourse can be also considered as having subcultural and at the same time countercultural elements of the challenge-riposte system of honour-shame in the Mediterranean society.

[3] The relation of Paul's rhetoric in 2 Cor 10-13 to the culture of higher education in Greco-Roman culture also evokes an image of counterculture. The Greek word for education,

paideia, meant “training, discipline” and was translated into Latin as *humanitas*, which expressed the ideal of Hellenistic education – the formation of the human person. Both Greco-Roman and Jewish education proceeded through primary, secondary and advanced levels (Ferguson 1993:100). What the NT churches were doing could in some respects very readily have been described in educational terms, although they failed to recognize what was going on in the churches as a kind of schooling. There is a considerable amount of teaching going on, and great emphasis is placed on growth in understanding in the NT churches (Judge 1985:169).

The basic significance of education as a cultural boundary-marker is clearly registered by Paul (cf. Rom 1:14<sup>168</sup>). Yet Paul simply overrides Hellenistic education by placing his converts in the infancy of a new life in Christ (1 Cor 3:1). It is not a matter of reconstructing the existing system, but of starting a new way of life as an adult. Paul uses many metaphors and technical terms to invoke the image of the process of education for new Christians (cf. 1 Thess 2:7-11; 1 Cor 13:11; 2 Cor 6:13; Gal 3:24; 1 Cor 4:15). The consistent use of educational terms and metaphors is not a coincidence. For although Paul shows no sign of finding primary or secondary education as a source of problems, there are very clear indications that he had thrown himself into a total confrontation with those who espoused the reigning values of higher education (Judge 1985:170). In 1 Cor 1:20, Paul challenges the three main types of advanced scholar of his world: the rationalistic philosopher (the wise), the Jewish legal expert (the scribe) and the rhetorician (the debater). Thus Pauline discourse replaces the cultural system of adult education and appears as countercultural in the domain of adult education. “In asserting a new source and method of knowing about the ultimate realities of the world, and about how one should live in it, Paul is promoting a new kind of community education for adults” (:172). From the perspective of education, Pauline discourse in 2 Cor 10-13 functions as a new source and method of knowing about how the Christians should live.

From the numerous criticisms stemming from the opposition in Corinth it would seem that Paul is the one on trial, but from Paul’s point of view it is the Corinthians who need to ‘examine’ and ‘test’ themselves to see whether they are holding to the faith (13:5). Paul’s arguments in chs. 10-13 promote this self-examination, and more importantly, the account of his conduct...constitutes the model of authentic Christian existence which is to serve as the yard stick (Pickett 1997:162-163).

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<sup>168</sup> Here Paul refers to the classic distinction made by Greeks between those who shared their *paideia* (Greeks) and those who could not speak Greek (barbarians), and the distinction within Greek culture between those who were highly educated (the wise) and those who were not (the foolish).



Especially in the description of his life and ministry in tribulation, humiliation and weakness is the new source of education for promoting a new kind of Christian community or individuals to be found. As previously mentioned (6.2.2.[1]), the common threads through the NT passages in which Christ (or Paul) is presented as an example for the Christians to imitate are self-denial, self-giving and self-losing for others. Thus, when Paul describes himself in the text as self-denying, self-giving, and self-losing for the gospel, he is presenting himself as an example. He is calling the Corinthians to imitation of himself, because he imitates Christ.

*Imitatio Christi, imitatio Pauli* is the most important resource and method in the education for adults in Pauline churches. Paul had learned this kind of life of giving oneself totally for the well-being of others from Christ. Through imitation he had brought Christ's life and his ways to living expression in his own life. As Paul's children in Christ, the Corinthians are to follow him, since his ways are Christ's ways. He finds the processes of imitation to be an essential part of his whole program of education and furthering the gospel. An important element in the education and communication of Christianity is that which was shown in the lives of those who bring the gospel and imitate Christ. By bringing about an imitation of his ways, Paul was engaged in education (De Boer 1962:154).

The importance of Christ's life and of the imitation of it has always been felt by the church... In the view of the importance of the idea of the imitation of Christ, it appears the more remarkable to us later readers that Paul should have placed so much stress on the imitation of himself (De Boer 1962:165).

The idea of imitation in education is reinforced by the relationship of father and child in which Paul in our text, finds himself and his readers stand (cf. 11:2; 12:14). This is no moralistic appeal to a high and beautiful example, or one that would inspire them with great feelings of nobility and righteousness. The call to imitation is the call of a father to his children to walk in his ways and to become like him. The closer the relationship of parent and child, the more the similarities develop. Imitation is stimulated by the closeness of the relationship, which is largely determined by the factor of love (cf. 12:15). It is the intention of Pauline discourse that his children in Christ should learn Christianity through close personal relationships. By maintaining close contact with Paul and imitating him daily in every way, the Corinthians would learn to live Paul's kind of life, and thereby learn Christ's kind of life, and thus build Christian lives and relationships.

In contrast to the notions of self-cultivation and self-preservation associated with the ideal person in Greek culture, he presents himself not in terms of power, speaking ability,

physically impressive presence, social superiority, or great exploits, but of weakness. Whereas irony in self-praise is expected as the offensive way in general, Paul's irony only stresses the fact that God uses his weakness. Even when describing his visionary experience, his focus is on the "thorn" which brings him weakness. Paul boasts of weakness, insults, hardships, persecutions and calamities as God's means for building God's purposes (Watson 2002a:266). Paul identifies himself with Christ crucified in weakness for others (cf. 13:4; 5:14-15). He makes himself an example for the Corinthians to imitate as a new source of education.

Therefore Pauline discourse replaces the cultural system of adult education in the respects of both the content and method of education. There is a conflict between the central values which Pauline discourse and the dominant culture of education would nourish. Pauline discourse has a new source and method of education that replaces the dominant system, and thus his discourse is countercultural in the domain of adult education.

However, it must be noted that Pauline discourse shares some conventions of education with moralistic philosophy in the Greek and Hellenistic Jewish traditions. Greek philosophers were well aware of the power of personal example and imitation in education (cf. Cic. *De Or.* 2.9.36; Quint. *Inst.* 12.2.29-30; *Rhet. ad Alex.* 1420b; Seneca *Ep.* 6.5-7) and in religion (cf. Plato *Thea.* 176a-c, e; 177a; Epic. *Disc.* 2.14.13; 3.19.27). The Jewish world at Paul's time was also aware of the processes of imitation and the influences of exemplary conduct (cf. 2 *Maccabees*; 4 *Maccabees*; cf. De Boer 1962:42-50). Furthermore Greek philosophers use the figure of the suffering sage in their education. They use tribulation catalogues as part of pedagogy to demonstrate their own power in their triumph over sufferings and to boast of their victory as their own achievement (Fitzgerald 1988:206). In Pauline discourse, however, he points to the appearance of divine power in his human frailty. As a consequence, his sufferings serve both to show the power of God at work in him, and at the same time to demonstrate his own weakness. His serenity and endurance are thus the work of God, and, for this reason his boasting of hardships is "boasting in the Lord" (10:17). Paul stands in radical contrast to the Hellenistic philosophers in this respect.

[4] The relation of Paul's rhetoric in 2 Cor 10-13 to the system of status in Greco-Roman culture evokes an image of contraculture. Paul repudiates the conventions of status which permitted people to exploit the system of private advantage. Above all, he himself reacts against any kind of conventions of status based on the cultivation of speaking and writing.

Greco-Roman people had the belief that fine and beautiful form is congruent with truth. Beauty and truth support each other in the Greek ideal (Judge 1984:13-14). Cultivation in the literary and artistic sense was a means of legitimising the status of those who could afford it.

The fact that Paul could write powerful letters ought to mean that he has the capacity to deliver himself of persuasive speech as well. However, his bodily presence was weak and his speech of no account (10:10). His authority was discounted because he was physically unimpressive. Furthermore he deliberately chose to add to the handicap of a poor physique the default of not adopting the arts of rhetoric. He did not use the techniques expected of a man in his position (1 Cor 2:1-4). The complaints against Paul (10:10; 11:6) may have had something to do with the new aesthetic fashion of classicism in speaking which was presumably imposing itself upon the expression of educated people during that time (Judge 1972:35).

In Pauline literature, no aesthetic canon of approval is found. Paul's usage of vocabulary has relatively little in common with the eulogistic tradition. Whereas some alpha-privative terms that connote irreproachability abound, noticeably lacking are the compounds in "eu-j-" and "fil-," which give expression to the prevailing nexus between aesthetic and moral approval (Judge 1984:14). Paul repudiates any aspiration to exploit the status system to his advantage based on the cultivation of speaking and writing. He inverts the convention that puts those who are beautiful and eloquent into the privileged position of social power. He wants the faith of his converts to rest on God's power, not on eloquent human words.

[5] Paul's discourse also appears to be contracultural rhetoric, when he confronts the convention whereby status governs the conduct of friendship and enmity. In the non-productive cities of Greco-Roman world, which derived their wealth from the labour of peasants on estates belonging to city magnates, social power was not exercised by taking profit from one's dependents, but by passing money down to them to perpetuate their subordinate status (Judge 1984:15; cf. Malina 1993:90-116). The niceties of this system were preserved by the conventions of friendship: the offer of a gift constitutes an offer of friendship; giving and receiving is an integral part of the status apparatus, and as such, is linked with the notions of honour and shame; friendship undergirds the activity of people of high status who use their wealth to form alliances to protect themselves against personal and political enemies. In terms of this convention, refusal to receive a gift usually means the cessation of friendship, and often leads to hostility (Marshall 1987a:242-246).

Paul did not, and would not accept the support of the Corinthians which, in appearance, could have been understood as an offer of friendship. His refusal might be construed by the Corinthians as declaring himself their enemy, and the enmity would entail a painful and exhausting ritual of confrontation. Paul gives three reasons for his refusal: he does not wish to place an obstacle in the way of the gospel (1 Cor 9:12); he does not want to burden anyone (2 Cor 11:9; 12:13, 14); and his love for them (2 Cor 11:11; 12:15). Although these reasons may have been just, his refusal would inevitably lead to violation of friendship. Nevertheless, he refused their offer of financial support, because he knew that receiving such a benefit implies full conformity to and collision with the wishes of the benefactors.

This is another point on which Paul deliberately rejected the established conventions of status. However, his discourse does not tear down the cultural system concerning social status itself; rather it inverts certain social conventions or behaviours within that system. Thus, we encounter contracultural rhetoric here. Considering that the gift was made by certain wealthy Corinthians, Paul's refusal pertinently inverts the system that puts those who are wealthy and economically strong into privileged positions of social power.

[6] Whereas the friendship–enmity system operates amongst those who are of equal rank in class terms, status relationships between people of different social ranks are best understood in terms of the Roman patronage system (Chow 1992:31). Thus the cultural topic concerning the financial support is more related to the social patronage system in Greco-Roman society. As previously mentioned (6.3.2.[5]), it is clear enough that refusal of gifts and services or attempts to end a friendship could be and were construed as an act of hostility by the offended party. This is particularly so in the case where a person was placed in the position of appearing to decide in favour of one friend and against another. The Corinthians seem to have understood Paul's acceptance of the Macedonian gifts within the conventions of friendship and enmity. Thus they regard Paul's refusal of their gifts as an affront to them. They think Paul treats them as inferiors and does not love them (11:7; 12:13).

When Paul is attacked for favouring the Macedonians, and others, in preference to the Corinthians, he appeals to his higher reciprocal familial relationship to further justify his refusal. Parent-child relationship is fundamental to his understanding of his relationship with those whom he has begotten through the gospel (1 Cor 4:15). The parent-child relationship had priority over all other kinds of relationship, and was placed within the patronage system (cf. Seneca *Bene.* 3.11.12). The following elements are common to most types of parent-child

relationship: parents do and should outdo their children in benefits and services; these benefits and services are those which parents owe their children; children can never repay in kind or in equal value: they must therefore repay with greater love and honour (cf. Seneca *Bene* 3.1.5; 5.4.1-5.5.4; Arist. *Nich. Eth.* 8.7.2; 8.12.2-3; 8.14.4; Marshall 1987a:248). Parents are generally considered to bestow more love than they receive both in degree and duration, and honour and love are the foremost duties of children throughout the whole of their lives.

Paul believes his relationship with the Corinthians should have priority over any which they may form with others. In 2 Cor 12:14-15, Paul appeals to his known rights and duties as a parent and reminds the Corinthians of theirs. The refusal is in line with his parental duties, because he wished not to burden them. The superiority in benefits must always be on his side. After dealing with his parental duties, Paul develops the reference to the obligation of the children, viz. love. The charge against Paul that he has violated the friendship by his refusal is put into true perspective now. When he refuses to accept gifts and benefactions he seems to break with the social patronage system. However, he gives the reason for breaking it by appealing to another convention of the patronage system, viz. parent-child relationship. Thus, Pauline discourse appears to have a subcultural relationship to Roman patronage system. Pauline discourse does not challenge the system of patronage, but addresses the Corinthians, who made a wrong assessment concerning their relationship with Paul. The provider of “spiritual goods,” not the provider of “food and drink,” is patron, because “spiritual goods” are superior to the gift of “material goods.”

[7] Paul’s break with patronage also challenges “the super apostles” who accept money from the congregation. Whereas a well-known charge against sophists was that their acceptance of money would compromise their ability to teach virtue, wandering Cynics took pride in offering their teaching free of charge. The final category here appears to be the true, the genuine, or the pure (Robbins 1996a:183). Acceptance of payment made inauthentic one’s teaching of virtue. The Cynics could break with the conventional patronage system because they considered themselves as being sent by Zeus. The benefits were intrinsic to the mode of life itself. The Cynics spiritualized the patronage system: the Cynics submit to the ultimate patron Zeus, and Zeus, in turn, provides the Cynics with all they need.

Paul’s discourse recontextualizes the final category in the discourse of these moral philosophers. Paul’s refusal of the support marks out the true apostle from the false (Barrett 1973:284-285). As the Cynics challenge sophists, so Paul challenges “the super apostles” who

expose themselves as false apostles by serving their own private ends. Here Pauline discourse has allies within the realm of contemporary Greco-Roman moral philosophy. Thus we can conclude that his discourse has a strong subcultural relation to the discourse of Greek-Roman moral philosophy that spiritualized the patronage system. Paul submits only to his ultimate patron, the Lord, who, in turn, provides him with all he needs (Robbins 1996a:183).

[8] Thus, Pauline discourse in 2 Cor 10-13 appears to be embedded in a countercultural relation to dominant Greco-Roman culture, but this countercultural discourse has some strong subcultural and contracultural features supporting it (Robbins 1996a:184). (1) Paul's discourse appears as counterculture rhetoric: it inverts the content of social conventions of boasting; it reverses the criteria for honour and thus modifies the challenge–riposte system of honour–shame; it replaces the cultural system of adult education. (2) Paul's discourse appears as contraculture rhetoric: it repudiates the conventions of status based on the cultivation of speaking and writing; it confronts the conventions of status governing the conduct of friendship–enmity. (3) Paul's discourse appears as subculture rhetoric: it appeals to another convention of the patronage system, viz. parent–child relationship, when he gives the reason for rejecting the support. (4) Paul's discourse shares several conventions with Hellenistic moral philosophy: the conventions of boasting; the conventions of challenge–riposte of honour; the conventions of education, for example, the usage of personal example and imitation, and the figure of the suffering sage; the convention of rejecting material support for one's authentic teaching. Therefore, we can conclude that Paul's discourse in 2 Cor 10-13 generally utilizes the conventions of form and method of the dominant Greco-Roman culture, especially of Hellenistic philosophy, but rejects its central values and creates an alternative system of values for replacement of the dominant system of value.

## **6.4 IDEOLOGICAL TEXTURE: CONFLICT OF SYMBOLIC ORDERS**

### **6.4.1 Giddens' Structuration Theory**

Agency and structure are fundamental issues in the study of social life, revolving around the relationship between individuals (subject) and the social systems (object) in which they participate. Giddens' theory of structuration attempts to move beyond the apparent opposition between perspectives which emphasise structure and perspectives which emphasise agency (Held & Thompson 1989:3-4). In his theory of structuration (cf. Giddens 1976; 1979; 1982; 1984), Giddens (1982:8) argues that neither subject nor object should be regarded as having



primacy: each is constituted in and through recurrent practices. The structural properties of social systems are both the medium and the outcome of the practices that constitute those systems (Giddens 1982:36-37; 1984:25).

Giddens brings the production and reproduction of social life into the centre of concern in social theory (Cohen 1987:306). As the act of speaking or writing is not only structured by the rules of language, but is also the means whereby those rules are reproduced, similarly social structures are reproduced in and through human activity. As communication is structured by the rules of language, so social practices are structured by the rules and resources embedded in social systems, yet are simultaneously the means by which these rules and resources are reproduced. As language is transformed as it is used, so the reproduction of social structure is inextricably connected to its transformation (Giddens 1976:128; 1979:210).

Giddens' emphasis on human activity or capability connects to the significance of power (Horrell 1996:50). Power is defined as the transformative capacity of human action to achieve desired and intended outcomes (Giddens 1976:110; 1984:15). Power means influence over the reproduction and transformation of the rules and resources which structure social life. The social world is defined and shaped by symbolic orders, and a position of power implies influence over formulation and reproduction of these symbolic orders. Thus the powerful are potentially in a position to shape social life in a way which serves and legitimates their own sectional interests through particular symbolic orders. Particular interests may be expressed within, and at the same time concealed by these kinds of particular symbolic order.

Viewed from a structuration theory perspective, texts including Pauline discourse will be seen as a form of social action in which the rules and resources that comprise a symbolic order are produced and reproduced. A text is produced in the context of a particular set of circumstances, and it has an impact in that context and beyond it. Texts both arise from and act within a social setting and play a role in the process of structuration (Horrell 1996:52-53). Thus the structuration theory offers us two important resources from which to build an approach to Pauline discourse: a theoretical framework with which to analyse the ongoing reproduction and transformation of Pauline Christianity; and a critical focus upon issues of power, interests and ideology.

#### **6.4.2 Social *Ethos* of Pauline Discourse**

The Christianity in Pauline discourse may best be understood as a symbolic order embodied

in communities. It is an institution in which structures of signification, domination and legitimation are all instantiated (Giddens 1984:31, 34; Horrell 1996:54). Pauline Christianity offers to its converts new symbols, images and rituals – structures of signification – with which to understand and to shape their lives. This symbolic order is both the medium and the outcome of the community's life. The symbolic order shapes the lives of the believers, yet at the same time is reproduced and transformed by members of the Christian community, predominantly by those with the power and position to do so. Here the question is who is in a position to reformulate the faith and thus to shape the community's life, and whose interests the symbolic order reflects. Giddens (1984:33) thinks that symbolic orders and associated modes of discourse are a major institutional locus of ideology. If so, is the symbolic order of Pauline Christianity ideological too?

This study of the ideological texture of Paul's text will start with a survey of its social *ethos*—that being expressed within the symbolic order of Pauline Christianity. The social *ethos* of Pauline Christianity refers to the life style or the way in which Pauline Christianity shapes relationships within the community and leads the members to view and to interact with one another and with their society. The second step of this analysis is to ask whether the social *ethos* of Pauline Christianity expresses or promotes the interests of any particular social group. This question can be phrased in two parts: Firstly, does it legitimate the dominant social order of Greco-Roman society, sustain the position of dominant social groups, and agree with their exploitation and domination of others? Secondly, does the symbolic order of Pauline Christianity sustain its leaders, including Paul, and legitimate their own power and position?

[1] Throughout much of 1 Corinthians, Paul's teaching certainly does not function as an ideological legitimation of the position and social interests of the socially "strong" people: there is no explicit demand for the subordination of weaker social groups.<sup>169</sup> Paul's instruction rather, is radical, criticising and making strenuous demands upon the socially strong. Paul confronts the situation of conflict and division at Corinth by presenting Christian

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<sup>169</sup> There are places where Paul's formulations of Christian teaching have the potential to be taken as requiring the socially weak to take a subordinate position, for example, slaves and women (1 Cor 7:17-24; 11:3-9; 14:34-35). According to Verhey (1984:114-117), these passages do not seek to urge subordination in their contexts: rather Paul encourages slaves to take their freedom if they can (1 Cor 7:21b); Paul also makes it plain that the new discernment leads not to the assertion of either subordination or independence, but to mutual submission (1 Cor 11:11). However, the passages do have ideological potential, "a potential which may be developed as these texts escape from the context of their creation" (Horrell 1996:236; Giddens 1979:44). They might be taken up and developed in an increasingly ideological and oppressive trajectory.

symbolic resources in such a way as to invert the values and status-hierarchy of the dominant social order (Horrell 1996:195).

(1) Paul claims that God has chosen the weak, foolish, “nobodies” (1 Cor 1:26-28). While division as a whole is condemned in 1 Cor 1-4, it is those who pride themselves in their worldly status that face particular attack (1:18ff.). Paul teaches that anyone who wants to count themselves as strong and wise “in this age” must cease to regard themselves as strong and wise, and become weak and foolish in order to discover the power of God. The symbolic order of the gospel, according to Paul, which is centred upon the cross of Christ, inverts the values of dominant social order (1:18-31; Watson 1992:132-149).

(2) By being critical of the behaviour of the socially prominent members of the community who initiate litigations (1 Cor 6:1-8), Paul denies to the higher-status members of the Corinthian church one of the important means whereby they seek to defend and promote their prestige and status (cf. Mitchell 1993). The practice of civil litigation is described as shameful for believers. Paul maintains that they should instead prefer to lose status, to suffer humiliation (v.7). He expects his converts to inhabit a world with significantly different values and a significantly different *ethos*. The *ethos* of the Christian community is such that one should prefer to be wronged rather than to insist on exacting recompense from a brother or sister. The symbolic order which Paul is seeking to construct, and to see embodied in community living, is one which stands in sharp contrast to the dominant social order (Troeltsch 1931:53-55).

(3) Paul instructs the “strong” members of the community to be prepared to give up the right to eat whatever they want to at dinners and banquets, if a “weaker” member is troubled by the association of the food and with idols (1 Cor 8; 10:23-33). It is the socially prominent members who claim the right to eat idol-meat, and the socially insignificant who consider such a practice as idolatrous (Horrell 1996:143). His instruction includes the withdrawal of the socially “strong” from some of their important social contacts. Paul seems to agree with the theological principles upon which the “strong” members base their freedom to eat idol-food, but he emphasizes a different value: limitations of one’s own rights and freedom in deference to the other (:149). Rather than encouraging or allowing the “strong” to control the behaviour of the “weak,” Paul advocates that sensitivity to the “weak” should determine their behaviour (Martin 1990:141).

(4) Paul criticises the wealthier members of the community whose behaviour implied disdain of “the have-nots” in the church (1 Cor 11:17-34). In the Lord’s Supper, the believers are expected to celebrate and symbolically enact their oneness in Christ, and Christ’s self-giving death is meant to be central to Christian symbolic order in the Lord’s Supper. On the contrary, the Lord’s Supper in the Corinthian congregation already highlights the difference between rich and poor. Although Paul takes the social differences of the members for granted (cf. 11:34a; Theissen 1982:107), he demands them to preserve the essential character of the Lord’s Supper: the death of Christ and the oneness of the believers in Christ.

(5) Paul’s focus is certainly upon life and relationships in the church. Paul shows little concern about the transformation of the world. It is in Christ that the symbolic order of the gospel is to be embodied. However his instruction will have a significant impact on the social interaction of the members, especially the socially strong. He instructs the socially strong to abandon their use of the secular courts and to withdraw from social and religious gatherings in the city (Horrell 1996:195). Even though his instruction seems to reflect a willingness to leave untouched the social conditions which pertain outside the church, it affects the normal social interaction of the members. For the church is a social gathering in which real social interaction takes place.

[2] The same social *ethos* of Paul’s instruction continues in the ways in which Paul presents and practices his apostleship in 1 & 2 Corinthians. Two issues play a significant part in the conflict between Paul and the Corinthians: the image of the apostle Paul; his lifestyle, particularly his manual work and rejection of financial support. His self-portrayal and self-understanding as apostle are a further reflection of the *ethos* and conduct which he exhorts the Corinthian community to follow and the conflict over his apostolic conduct is in part a reflection of the wider social conflict between him and the socially prominent members of the church. “Paul’s understanding and practice of his apostleship demonstrate a conscious rejection of the values of the dominant social order and a degree of self-lowering and siding with the weak” (Horrell 1996: 200).

(1) In 1 Cor 4:8-13, Paul draws a sharp and ironic contrast between the image of the Corinthians and that of himself and his fellow apostles. The Corinthians are described as full, rich, and living like kings, whereas Paul and his fellows are portrayed as people condemned to die (vv.8-9). The antitheses reach a high point in v.10, where the foolish, weak and dishonourable apostles are contrasted with the wise, strong and honourable Corinthians.

While attacking the worldly values which underpin the divisions within the community, and by overturning the conventional value given to wisdom and status, Paul presents his humiliation and degradation as a demonstration of worthiness for leadership. This extraordinary self-description is quite the opposite of what the socially proud Corinthians would wish to hear. Paul is also presenting the Christian symbolic order to the Corinthian church through his self-presentation. It is important to note that Paul wants the Corinthians to imitate him (4:16). Thus the conflict concerns not merely personal problems, but is also about the social *ethos* in which Paul challenges the strong in the church to become like the weak and to accept a lowering of their own position (Martin 1990:136-149).

(2) In 1 Cor 9:1-23, Paul presents himself as an example of those who have deliberately given up status and freedom, becoming the slave of all and becoming weak. Again the apostle's self-description is in deliberate opposition to the values of the dominant symbolic order and expresses a degree of social lowering. Paul's main goal here is to persuade the strong to modify their behaviour to avoid offending the weak (Martin 1990:123). However, much of 1 Corinthians 9 focuses on the issue of material support. The reason Paul gives for his rejection of financial support is to avoid a hindrance to the gospel of Christ; but his rejection ironically becomes an obstacle for some members in the congregation to the welcoming of him. There are two possible explanations for Paul's behaviour. Firstly, Paul rejects the support and patronage of certain relatively wealthy members of the Corinthian congregation (Chow 1992:172; Martin 1990:139; Hock 1980:50-65; Horrell 1996:213). Secondly, Paul insists on pursuing his manual labour. This was a sign not only of continued independence, but also of his lowly status (Fee 1987:404; Horrell 1996:214). For him this is to eliminate the hindrance to the gospel for the weak, and to demonstrate his solidarity with the socially weak group.

[3] The struggle between Paul and his opponents and the reasons for the Corinthians' complaints about him in 2 Cor 10-13 are as much social as theological, and solely concern lifestyle (Pickett 1997:162n). In contrast to the comparative lack of explicit theological argument, it is interesting to note how prominent are both the topics of the rejection of financial support, and the image of the apostle. Paul has been criticised on the basis of his manner, teaching and lifestyle, and his rejection of material support particularly has been a major cause of offence to some at Corinth. It is significant that the first specific defence Paul makes concerns his rejection of support (11:7-12). Paul's image as an apostle is also a major cause of malcontent among the Corinthians with him: it must be noted that the major topics of his "foolish" boasting concern his "weak" self-image.

(1) The policy not to receive material support from the Corinthians has been a major cause of offence to some at Corinth, and was presumably a significant difference between Paul and the intruders. Some Corinthians asserted that his practice proved that he does not love the Corinthians and that he favours other churches above them. Paul interprets their financial support as a form of burden upon them and his receipt of support from other churches as robbery (11:8-9). Paul says that he refrained from placing the burden upon them, and swears that he will not concede his policy.

After a little long discourse of “foolish boasting,” Paul once more raises the issue of financial support (12:13-18). This time he offers a parental metaphor to the Corinthians with which to view his policy positively: Paul is acting as their parent who saves for his children rather than vice versa; his spending himself for them is a sign of parental love. Repeating his policy of not burdening them, Paul then responds to a further accusation that he cunningly deceived them in the collection project for the believers in Jerusalem. However, Paul says nothing about the project or the destiny of the proceeds. He simply insists that the lifestyle of his co-workers is just like his, which refers presumably to the policy of refusing material support (Horrell 1996:225). He persists in maintaining his lifestyle.

(2) The first major section of Paul’s “foolish boasting” begins with a genuine boasting topic; his Jewish credentials (11:22). However, instead of listing successes and achievements, Paul does precisely the opposite to his discredit: he uses the opposites of eulogy items (Travis 1973:529). He glories in his humiliation and shame, including his labour and toil (11:27). The climax of this catalogue is a statement of Paul’s weakness alongside all who are weak, and of his deep concern for those who are caused to stumble (11:29). He radically opposes the conventional aims of “boasting” discourse. The narrative of the Damascus incident at the end of this section (11:32-33), which is a conscious parody alluding to *corona muralis*, emphasizes his rejection of the conventional marks of honour and social standing. Whereas the same story is presented in Acts 9:24-25 as a sign of courage and cleverness, here he uses it as a sign of humiliation and weakness, not heroism (Furnish 1984:541-542).

The second section of boasting also begins with a genuine topic of concern: visions and revelations of the Lord (12:1). Although his visionary experience is profound, he actually reveals little about the content or significance of this episode. Once more, Paul emphasizes that his boasting is only in his weakness (12:6; cf. 11:30). Paul then turns the focus of the audience onto his weakness and humiliation once again: his “thorn in the flesh” (12:7). The



Lord refused to answer Paul's three times repeated prayer to remove it. Instead, the Lord spoke the word to Paul which forms the foundations for so much of his apostolic self-understanding: "my grace is sufficient for you, for my power is made perfect in weakness" (12:8-9). The reason why he boasts in weakness and humiliation is that the power of Christ is displayed in this very weakness as the power of God is displayed in the weakness of Christ. Paul's life is a demonstration of life as *imitatio Christi* (cf. 1 Cor 11:1): "For to be sure, he [Christ] was crucified in weakness, yet he lives by God's power. Likewise we are weak in him, yet by God's power we will live with him to serve you" (13:4a). The power of God is manifested in Paul in the same way in which it was expressed in Christ: in cross-shaped humility (Savage 1996:189). "The crucified Christ," one of the central symbolic resources of Pauline discourse, forms the pattern of Paul's own behaviour and self-presenting.

(3) These two particular themes, his lifestyle and the image of the apostle, which form a major focus in 2 Cor 10-13, have become the central points of conflict: the conflict is a clash of values in which the Christian *ethos* which Paul embodies and presents is rejected by certain of the congregation. Paul refuses to change his lifestyle or his self-presentation to accommodate his congregation, especially the wealthier people, even though they have turned away to others. His attempt to win the Corinthians back does not include change of the social *ethos* in which his apostleship expresses itself. Reconciliation begins when the majority of the congregation accept this *ethos* and side with Paul.

[4] Nevertheless, another important point must also be made: Paul uses symbolic order and theological resources in his attempt to legitimate his pastoral power in 2 Cor 10-13 (Horrell 1996:236). According to Wanamaker (2003:209), Paul has no power and no authority unless it is recognized and acknowledged by the Corinthians, and his only means for achieving this recognition and acknowledgement in the circumstances that prevailed, was through his rhetoric. His attempt to reassert his authority and thereby regain his pastoral power through his rhetorical and ideological strategies, gives our text its ideological force.

(1) From perspective of Thompson's ideological analysis, Paul engages in dissimulation of social relations through two metaphors. Metaphor has the ability to "dissimulate social relations by representing them, or the individuals and groups embedded in them, as endowed with characteristics which they do not literally possess, thereby accentuating certain features at the expense of others and charging them with a positive or negative sense" (Thompson 1990:63). The first metaphor, the military metaphor in 2 Cor 10:3-6, creates the impression

that Paul is a powerful general in the service of God and will destroy God's enemies through the powerful weapons of God. Here Paul uses the metaphor to obscure the true nature and the real limits of his power. In fact, he is only powerful to extract obedience from the congregation as far as they willingly carry out his decisions. Paul also obfuscates the nature of the opposition to him by describing the opponents as enemies of God (Wanamaker 2003:210).

The second metaphor, the parental metaphor in 2 Cor 11:2-4, heightens the power dynamics of the father-child relationship. The Corinthians are imaged as unmarried but betrothed female children. The cultural implications of such an analogy are dramatic: a woman was embedded in the senior male member of her family, father or husband, and she had to be carefully protected from any situation where she might be seduced; father in particular was concerned to ensure that his daughters remained chaste and therefore presentable for marriage (cf. deSilva 2000:33-34). Thus, through the parental metaphor, Paul asserts his authority and power over the congregation. By delineating the intruders as the seducers of the Corinthians, Paul also illegitimises them through this metaphor (11:4).

(2) The whole of the argument in 2 Cor 10-13 can be thought of as an ideological rationalization for the legitimacy of Paul's apostleship in the congregation with exclusive rights to final power and authority over the community (Wanamaker 2003:217-220). In 10:8-18, Paul elaborates on a rationalization of his divinely approved authority over the church: he was the first to come all the way to them and he was carrying out his divine mandate. To conclude the narration of his experiences of humiliation, suffering, weakness and his lack of social standing in the eyes of others in 11:21b-12:10 (Malina & Neyrey 1996:56-60), Paul shares a personal revelation which he received directly from Christ, a revelation which he converts into a principle that legitimises his claim to power (12:8-10; Wanamaker 2003:220): "my grace is sufficient for you, for my power is made perfect in weakness" (v.9a). Thus the very things that, to his competitors and some socially prominent Corinthians, evidence Paul's low social status and inferiority are the very things that give him his power as an apostle of Christ. Paul's humiliation and weakness are the results of his imitation of Christ, and the Corinthians have to imitate Paul (13:3-4; cf. 1 Cor 11:1).

[5] From the perspective of Giddens' structuration theory, Paul's presentations of Christian faith are formulated and reformulated in the light of the consequences which have followed from previous interaction. In 1 Corinthians (1:26-28; 6:1-8; 8; 10:23-33; 11:17-34), Paul's Christianity draws on the symbols, rules and resources of the symbolic order in a way which

presents the gospel as radically opposed to the dominant social order. This social *ethos* is further embodied in Paul's presentation of his own lifestyle and self-understanding in 1 Cor 4 and 10. Although their criticism of Paul is still focused primarily on the "weak" self-image which he presented, and on his rejection of the support after sending the first Corinthian letter, Paul intensifies the same self-image and the same pattern of lifestyle in 2 Cor 10-13.

From the critical sociological perspective relating to power, interest and ideology, religion generally functions to sustain and legitimise a particular social order (Berger 1967:33). Paul's letters, on the contrary, do not offer ideological support to the dominant social order. They do not reinforce the position of the dominant classes, nor do they advocate the subordination of the socially weak. They fall short of reflecting the interests of dominant social groups. Rather, the interest of the socially weak are more frequently represented. Paul's power and authority are neither used to support the dominant social order nor to promote the subordination of the weak (Horrell 1996:235). However, Paul's letter legitimises a hierarchy within the Christian community in which Paul himself is taking the top position. Paul's power and authority are also used to sustain this particular pattern of domination. Pauline Christianity in Corinth would be produced and reproduced (or transformed) along the trajectory of this social *ethos*.

## 6.5 SUMMARY AND CONCLUSION

In this chapter, the social, cultural and ideological textures in 2 Cor 10-13 have been discussed. In the analysis of specific social topics (Social texture), Pauline discourse has a vision which configures conversionist, revolutionist, utopian and gnostic manipulationist responses to the world: a vision of acquiring the cognitive abilities for the aim of transforming people so they build a Christian community in faith until God transforms all. In the analysis of final cultural categories (Cultural texture), Pauline discourse is embedded in a countercultural relation to dominant Greco-Roman culture, which has some contracultural and subcultural features: Pauline discourse utilizes the conventional form and method of dominant culture, but rejects its central values and creates an alternative system of values. From the perspective of Giddens' structuration theory (Ideological texture), Pauline discourse presents the social *ethos* that radically opposes the dominant social order: it represents rather the interest of the socially weak. Pauline discourse, however, legitimises his position of primary authority over the Corinthian Christians.

In 12:19 Paul asserts that, despite all appearances, the preceding arguments have not been in

self-defence: rather his intention all along has been the edification of the community. What kind of church is he going to build up in Corinth? In what location in the secular society will the church be placed? The answer is to be found in the social, cultural and ideological location of Paul's self-understanding and self-presentation in the society, because Paul in 2 Cor 10-13 wants them to promote *imitatio Pauli*, which is a means of *imitatio Christi*. Thus the social, cultural and ideological locations of 2 Cor 10-13 begin with the locations of Paul, and then follow through to end with the locations of the Corinthian community in the Greco-Roman society.

[1] The social, cultural and ideological locations of Paul's self-understanding and self-presentation are generally antithetical to those of his environmental society. (1) Concerning social location, Paul understands his ministry as a messianic warfare, viz. *militia Christi* (Revolutionist response). However, the *militia Christi* is characterized by the triumph of God over his servants as well as his enemies: God overcomes his servant, Paul, into being humiliated and degraded in his life and ministry. Paul's ministry puts the focus on the transformation of his congregation (Conversionist response), because he knows well that the world would be changed if people changed. Paul's real concern is directed towards the creation of a perfect community (Utopian response) in which his converts fulfil God's will. Paul also knows that his cognitive abilities endowed by God are the abilities to live and minister with the attitudes of "incarnated crucifixion" (Gnostic manipulationist response): the power of the Lord is perfect in his weakness. (2) Concerning cultural location, Paul's boasting inverts the social conventions of boasting that put those who are strong, wealthy, and eloquent in privileged positions of social power (Countercultural attitude). Paul repudiates the conventions of social status which would permit Paul to exploit the system of private advantage (Contracultural attitude): he reacts against the conventions of status based on the cultivation of speaking and writing; he confronts the conventions of status governing the conduct of friendship and enmity. In Paul's discourse, the provider of "spiritual goods," not of "material goods," is the real patron (Subcultural attitude). (3) Concerning ideological location, Paul's social *ethos* does not support the dominant social order. It supports the interests of the socially weak. He deliberately adopts the posture of a socially and economically disadvantaged person. However, his discourse functions to support his authority over the community, and to sustain the hierarchy within the Christian community.

[2] Paul's social, cultural and ideological locations are results of his *imitatio Christi*. This implies the promotion of the *imitatio Pauli* for his converts in Corinth. In this imitation

Pauline discourse replaces the cultural system of adult education: it provides a new source and method of knowing about the ultimate realities of the world, and about how the Christians should live in it. In this process of imitation, the Corinthian church would be built up into Christ's church. The social, cultural and ideological locations of the church in Paul's mind are also antithetical to those of the secular society of his time. (1) Concerning social location, above all, the Corinthians, whether as individuals or as a group, must be transformed (Conversionist response); they must also be changed to self-denying and self-giving persons in *imitatio Christi, imitatio Pauli*. Pauline discourse also encourages them to create a perfect community (Utopian response). The Corinthians must acquire the right spiritual attitude, which is characterized by the "cross-centred" life (Gnostic manipulationist response). (2) Concerning cultural location, the Corinthians must change the criteria for honour and transform their lifestyle (Countercultural attitude). They have to reject the values of Greco-Roman culture, and accept an antithetical set of values based on a Christological paradigm: the efficacy of the weakness of the crucified Christ (Contracultural attitude). The Corinthians have to recognize a new relationship, in which Paul is their parent who has authority and power over them (Subcultural attitude). (3) Concerning ideological location, the Corinthians must receive the social *ethos*, in which they have to demonstrate their solidarity with the socially weak group. They also have to accept Paul's authority as their apostle.

Up to this point we have investigated the inner texture (the rhetoric), intertexture, and social, cultural and ideological texture of our text. From these textures we can discover the sacred texture of 2 Cor 10-13. Thus the following chapter will be devoted to the analysis of the sacred texture as the final step in the socio-rhetorical interpretation of 2 Cor 10-13.

## **CHAPTER 7**

# **THE THEOLOGICAL FUNCTION OF THE PAULINE DISCOURSE FOR THE EDIFICATION OF THE CORINTHIAN CHURCH: SACRED TEXTURE OF 2 COR 10-13**

## **7.1 INTRODUCTION**

Each of Paul's letters was written to restore a theological balance which had been twisted askew by the congregation (Sampley 1991:6-7). Thus theological investigations of Paul's individual letters or discourses have become an important element of studying Pauline discourse. In the terminology of socio-rhetorical interpretation, the disciplines of theology are referred to by the names of categories of sacred texture: deity, holy person, spirit being, divine history, human redemption, human commitment, religious community, and ethics (cf. Robbins 1996b:4, 120). The eight categories can be grouped into three spheres: the divine (deity, holy person, spirit being), the human (human commitment, religious community, ethics), and the interaction between the divine and the human (divine history, human redemption) (Yi 2002:153). These categories of sacred texture are investigated in a systematic manner in individual letters or discourses (Combrink 1999:24).

The sacred texture emerges through a study of the other textures. "[The aspects of sacred texture] are embedded deeply in the inner texture, intertexture, social and cultural texture, and ideological texture of a text. For this reason, a major way to gain a fuller understanding of the meanings and meaning-effects of sacred texture is through analysis and interpretation of other textures in the context of an understanding of its sacred texture" (Robbins 1996b:130). Having studied the other textures, we are thus in position to explore the sacred texture of 2 Cor 10-13. The nature of the rhetoric itself in our text, the relation of our text to other texts in the world where the text was created, and the material, social, cultural and ideological nature of life of our text toward the world, will give a rich description of the sacred texture of our text.

## **7.2 THE DIVINE**

The sphere of the divine consists of deity, holy person, and spirit beings. In our text, this sphere is not revealed explicitly, but provides fundamental reasons for Paul's ministry and argumentation.



## 7.2.1 Deity

In 2 Cor 10-13, there are some references to God, and God exists in the background of, and in an indirect position of, action and speech. In our text, God does not work regularly in explicit and open ways in Paul's ministerial activity and life. However, God's presence and activity have an important function in Paul's ministry and life, and God's knowledge and judgement have a decisive function in supporting Paul's argumentation in our text.

[1] God is ultimately in control of his church and world, and his plan, the reconciliation of the entire cosmos to him (5:19), is nearing completion. The power to complete God's plan also belongs solely to him: the panoply of God's power is marshalled to demolish strongholds (10:4); God's power functions as the agency of Christ's resurrection (13:4a); God's power makes possible the ministry (discipline) of the workers of Christ (Paul and his fellow workers) in the church (13:4b). God has the highest authority over his church: God assigns jurisdiction of his church to his workers (10:13); God has his own jealousy toward his church, as when the church was led astray (11:3); God has the authority to make his worker humble in the church, if necessary (cf. 12:21). Thus God takes the centre of Paul's ministerial activity: Paul campaigns his warfare against every lofty thing raised up against the knowledge of God (10:5); Paul preaches the gospel of God (11:7).

[2] God's understanding and judgement perform a most decisive function in the reasoning of Paul's argumentation. Paul asserts the sincerity in his ministry and life on the basis of God's right understanding: only God knows Paul's love toward the Corinthians (11:11) and Paul's sincerity in his acting and speaking (11:31; 12:19); God perfectly knows all things, even those which are hidden to humans (12:2, 3).

From the perspective of Pauline theology, although God is at work implicitly, God ultimately puts the whole world, especially his church and ministers, in his control in 2 Cor 10-13. Thus God is the basis of Paul's argumentation, and God is in control of Paul's ministerial activity.

## 7.2.2 Holy Person

In NT texts, "the holy person par excellence is Jesus the Christ" (Robbins 1996b:121). According to Robbins, the holy person (Jesus the Christ), as a person, has a special relation to God or to divine power in the gospels. In 2 Cor 10-13, however, Jesus the Christ generally

functions as God.<sup>170</sup> Christ is occupying the title of Lord<sup>171</sup> which was generally applied to God in the OT.<sup>172</sup> Christ is the Lord, and his presence and activity are generally described as God's presence and activity in our text. In only a few instances of the descriptions of Christ in the text is the focus on the life, death and resurrection of Jesus on earth.

[1] Christ takes the most critical position in the world and in his church: Christ is the Son of God (cf. 11:30); Christ is the centre of God's gospel (10:14; cf. 11:7); Christ is the Lord to whom every thought in the world must be obedient (10:5); Christ is the husband to whom the church has to make her sincere and pure devotion (11:2-3); Christ disciplines his church (13:4); Christ is the only one who proves whether people are in the faith or not (13:5). These things reflect the eschatological centrality of Christ.

Thus the authority of Christ over the world and his church is recognized by Paul, the church, and even the intruders: Paul tries to get the commendation of the Lord in his ministerial activities (10:17-18); Paul asserts that he has the truth of Christ (11:10), that he boasts of visions and revelations from Christ (12:1), and that he is speaking as those in Christ (12:19; cf. 11:17); the Corinthian church is demanding proof that Christ is speaking through Paul (13:3); the intruders are masquerading as apostles of Christ (11:13).

[2] Christ has an important function in Paul's general ministry and life: Christ is the one to whom Paul and his fellow workers belong (10:7; 12:2); Christ has given Paul the authority for building up the Corinthian church (10:8; 13:10); Christ is the one whom Paul preaches (11:4); Christ is the Lord of Paul (11:23); For Christ's sake, Paul is well content with weakness, with insults, with distresses, with persecutions and with difficulties (12:10). These verses show the centrality of Christ in Paul's ministry and life.

[3] Christ also functions critically in Paul's specific behaviour and arguments in our text: When Paul urges the Corinthians, he imitates Christ's meekness and gentleness (10:1); When Paul was in danger of exalting himself, Christ gave him a thorn in his flesh (12:7) and rejected his prayer to take it away from him (12:8); When Paul is weak, the Lord's power is perfected (12:9); Whether he is weak in the church or powerful in discipline of the church, it is the

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<sup>170</sup> Whereas Jesus functions as God, Paul functions as the religious person who has a special relation to God or to divine power in 2 Cor 10-13.

<sup>171</sup> The word, the Lord, which appears in 2 Cor 10-13, mostly indicates Jesus the Christ (Furnish 1984; Martin 1986a).

<sup>172</sup> *Κυριος* in LXX was a translation surrogate for *hwhy* in Hebrew, and the Jewish Greek speakers apparently followed this convention, so that they recognized the term *κυριος* as a proper noun (Davis

result of imitation of Christ (13:4).

(1) Christ's kenosis lies behind Paul's description of Christ's meekness and gentleness in 10:1 (Leivestad 1966:156-164). However, Christ's kenosis not only existed in the past and pre-existence of the world, but also continues both now and in the unforeseeable future. Christ exercises his authority with meekness and gentleness (humility and lowliness; cf. Leivestad) in the administration of his present messianic kingdom (cf. Furnish 1984:455, 460; Walker 1999:253-254).<sup>173</sup>

(2) Christ's kenosis is reproduced in his workers' life and ministry. In 12:8-9, Paul prayed to Christ the Lord to take away "a thorn in flesh" from him, allowing that everything is possible for Christ. However, the answer Paul received from Christ is "No, I will not take it away from you." More serious is the fact that Christ is ultimately responsible for giving the thorn (12:7).<sup>174</sup> The nature of Christ his Lord, then, is to allow Paul to suffer continually in his weakness. Why? The reason is that kenosis was, is and will be the best, indeed the only avenue of God's power for Christ's workers, as it is for Christ. The notion of Christ's power being brought to its fullness in weakness is a fundamental aspect of Pauline Christology (Sampley 2000:166).

(3) The decisive and emphasized description of this Christology in our text appears in 13:4: "for indeed, He [Christ] was crucified because of weakness, yet He lives because of the power of God." A Pauline view sees that "the two-stage Christ-event of 13:4 is collapsed into the single concept of the crucified Christ as the power of God" (Thrall 2000:883). Christ's death in weakness is not merely a past event followed by the resurrection. The cross is a continually present event: "the Risen One remains the Crucified One and the Crucified One remains the Risen One" (McCant 1999:162). Thus the crucified Christ is the power of God and the wisdom of God (1 Cor 1:18-25).

This Christology of a continuing kenosis strongly affects the ministry and life of Paul, and takes the centre of the theology in our text. The Christological reasoning and analogy predominately function here to support Paul's argumentation. On the basis of this

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1996:93).

<sup>173</sup> On the basis of an investigation of good rulers in antiquity who possess meekness and gentleness (leniency and clemency), Walker (1999) asserts a "good king Christology" in 2 Cor 10:1. He concludes that Paul's appeal in 2 Cor 10:1 arises neither from the example of the earthly Jesus nor from the pre-existent Jesus, but from the virtue which Christ displays in the administration of his present kingdom (:254).

<sup>174</sup> The voice of *ej dovqh* (was given) is considered as a "divine passive" (McCant 1999:148).

Christology, Paul could persuade the Corinthians to exercise *imitatio Christi*, *imitatio Pauli*.

### 7.2.3 Spirit Being

2 Cor 10-13 refers to beings who have the nature of a spirit rather than of a fully human being: a different spirit from the one you received (11:4) and Satan (11:14). They are described as evil beings that work behind the intruders and lead the church astray. Reference to their existence implies the existence of good spiritual beings (or the Holy Spirit) who work behind Paul and his fellow workers. Whereas Paul and his fellows are equipped with the Holy Spirit, his opponents are led by evil spirits. The competition between forces of good and evil lies behind the conflict between Paul and his opponents. Spiritual beings are only implicitly present in 2 Cor 10-13, but nonetheless powerfully affect human life and ministry.

The other reference to a spiritual being in our text is “a messenger of Satan” (12:7). Satan uses Paul’s “thorn in the flesh” for Satan’s own plan, probably to take Paul out from the battle plan. However, Satan’s plan is only partially or temporarily accomplished. On the contrary, God’s grand purposes for Paul and his ministry are accomplished through the messenger of Satan. Spiritual beings, both “good” and “evil,” are ultimately under the control of God.

## 7.3 THE HUMAN

The sphere of the human includes human commitment, religious community and ethics. The theological topics of this sphere comprise the main topics of Pauline discourse in our text.

### 7.3.1 Human Commitment

The other side of what Deity, Holy Person, and the Holy Spirit do for humans is human commitment to divine ways (Robbins 1996b:126). Our text includes a portrayal of Paul who is a faithful follower of divine ways, and this form of human commitment can be called discipleship. Paul also plays a special role in revealing the divine ways to humans as a personal representative of Christ, and this special form of human commitment can be called apostleship in the case of Paul. As a faithful follower of divine ways and a personal representative of Christ, Paul exercises his leadership peculiarly in the church, and this form of human commitment may be defined as servant-ship. Apostleship, discipleship and servant-ship characterize the life and ministry of Paul in the church.

### 7.3.1.1 Apostleship

According to Sisson (1994:103), the following conception of apostleship would exist at Paul's time: "an apostle is a personal representative of Christ, commissioned by and accountable to Christ for the mission entrusted to him"; and "an apostle's mission is to preach and form eschatological communities." Paul understands his apostleship and his apostolic mission in terms of this concept.

[1] Paul understands the function of his apostleship as being an authoritative representative of Christ: Paul is engaged in warfare on behalf of Christ, viz. *militia Christi*, in order to take captive every thought and to make it obedient to Christ (10:3-6); Paul belongs to Christ (10:7); Paul is given his authority by Christ (10:8); Paul's jurisdiction is assigned by God (10:13); Paul is the servant of Christ (11:23); Paul works with the power of Christ (12:9). Paul delights in weakness, insults, hardships, persecutions and difficulties for Christ's sake (12:10); Paul manifests the marks of an apostle - signs, wonders, and miracles - by the power of Christ (12:12; cf. Rom 15:18-19). Christ is in Paul and speaks in him (13:3, 5-6). Paul's apostleship is commissioned by and accountable to Christ, not by and to the Corinthians, nor by and to other human institutions. Paul is an apostle by Christ's will and empowerment (Hay 1993:152).

[2] Paul understands that his apostolic mission is to preach and form eschatological communities: Paul's authority is for building up the church after tearing down (if necessary) (10:8; 13:10); Paul did get as far as the Corinthian church with the gospel of Christ (10:14); Paul, as their spiritual father, promised the church to one husband, so that he might present the church as a pure virgin to Christ (11:2); Paul preaches the gospel of God (11:7); Paul is concerned daily about all the churches (11:28); Paul, as their spiritual parent, wants to spend everything he has for the church and expends himself as well (12:15); Paul has done everything for the edification of the church (12:19); Paul is afraid of the church's strife-vices and sexual vices (12:20-21); Paul will discipline the church, if necessary (13:2); Paul prays to God that the church will do what is right and that the church would become perfect (13:7, 9). Paul's apostolic aim is to preach the gospel of Christ and to form an eschatological community in Corinth, and in the text Paul exercises this mission with fatherly care (cf. Best 1988: 29-58).

### 7.3.1.2 Discipleship

As an apostle of Christ, Paul wishes to follow after Jesus and to assimilate those divine ways faithfully which Jesus reveals in his earthly life and pre-existence. In Paul's life and ministry to follow Christ Jesus is not essentially different from *imitatio Christi* (De Boer 1962:91). In our text this form of discipleship characterizes Paul's ministry and life. The mission of Jesus' original disciples was to make Christ known, and they went out preaching the gospel. However they did not leave it at that: they reflected Christ in their personal conduct and example, so that the full impact of their lives might bolster the words they preached. Paul joined in this program of spreading the gospel and preaching Christ. He poured his entire heart, soul, and life into it. 2 Cor 10-13 give various indications of how intent he is in using the drive of his imitation of Christ in spreading the gospel and in building up the church.

(1) Paul appeals to the church through the meekness and gentleness of Christ (10:1): Paul's gentle demeanour and lack of aggressiveness in person are not to be taken as signs that he lacks confidence or fortitude, but rather as evidence of his conformity to Christ's example. (2) Paul does not rely on "fleshly" methods, and he fights according to God's rules of engagement which had been shown in Christ's life (10:3-6): Paul's warfare is characterized by the afflictions of his life "in-Christ," and his weapons are also characterized by "the cross of Christ," because Paul joins in *militia Christi*. (3) Paul lowers himself in order to elevate the Corinthians, according to Christ's example (11:7; cf. 8:9). (4) Paul's boasting through the list of tribulations is a summary of his weakness, insults, hardships, persecutions and difficulties, and his weakness and these problems show that the undeniable success of his mission rests in God (11:23-12:10): in accepting this weakness and these tribulations, Paul follows the model of Christ (Garland 1999:503). (5) The narrative of Paul's "fleshly thorn" (12:7-9) especially describes his dramatic imitation of Christ: like Christ on the cross, Paul suffered at the stake; like Christ's prayer in Gethsemane Paul's petition was also rejected; like in Christ's cross, so also in Paul's weakness God's power is completed; as Christ was crucified in weakness, yet he lives by God's power, so Paul was stuck to "the stake" in weakness, yet he builds up the church by God's power.

Paul's *imitatio Christi* is summarized in Paul's parallels between himself and Christ in 13:4, "for indeed He [Christ] was crucified in accordance with weakness, yet He lives because of the power of God. Likewise, we also are weak in Him, yet we shall live with Him because of the power of God toward [to serve] you." He emphasizes the weakness of the crucified Christ in order to demonstrate the Christological basis for his own activities in weakness (Pickett 1997:181). Thus, Paul's discipleship has a Christological foundation in the crucified Christ.



### 7.3.1.3 Servant-ship

Christ's crucifixion epitomizes the idea of service or self-sacrifice for others, and Paul's discipleship of *imitatio Christi* is no less separable from his existence for others. As a servant of Christ, Paul understands his apostleship as serving others, especially Christ's eschatological community, namely the church. In 2 Cor 4:5, Paul says that he and his fellow workers do not preach themselves, but Jesus Christ as Lord, and themselves as the servants of the church for Jesus' sake. Thus his apostleship and his discipleship belong together in his servant-ship for the church, and this servant-ship dominates his life and ministry for the gospel (cf. Gaventa 1993:196).

(1) Paul lowers himself in order to elevate the Corinthian congregation, he sets aside the right of monetary support to avoid placing an obstacle in the path of the gospel, and he gives up the privilege of depending on the church to serve them (11:7-8; cf. 1 Cor 9:12; 2 Cor 6:3). This servant-ship is consonant with Paul's proclamation of a crucified Christ and the gospel of free grace (Martin 1986a:346). (2) Not only the catalogue of Paul's weakness and hardship in 11:23-33, but other catalogues of tribulations in 2 Corinthians (4:8-10; 6:4-10) also include the notion of servant-ship (Georgi 1986:245). Paul is convinced that even though his weakness connotes social shame and has resulted in criticisms of his apostleship, it is constitutive of the constructive aim of serving the community of Christ (Pickett 1997:194). Paul gives some indication in 11:29 as to how his weakness contributes to the serving the congregation and the building up of the community. (3) Paul describes his apostolic servant-ship as "spending and being spent" for the church (12:15). In his weakness Paul becomes a slave to the Corinthians. (4) Paul's argument in his prayer profoundly shows his servant-ship (13:7). He prays that it would be better for the Corinthians to do what they know to be good and right, even if this were to place Paul seemingly in the wrong, than that they should do something wrong. Whatever the personal price, Paul is willing to pay it, if only their own conduct is right before God (Carson 1984:180).

Human commitment to divine ways in 2 Cor 10-13 is based on Christ's crucifixion. Through *imitatio Christi*, Paul places his lifestyle and type of ministry on the form of Christ's crucifixion, and this form of human commitment characterizes his discipleship. Once again through *imitatio Christi*, his discipleship aims at serving others, the church in particular, and this form of his commitment is defined as the servant-ship in his ministerial activity. The result of his servant-ship is the preaching of Christ's gospel and the edification of Christ's

eschatological community, viz. the church, and this form of commitment proves his apostleship. These forms of human commitment, viz. apostleship, discipleship, and servantship, constitute Paul's commitment of divine ways and leadership in the church.

## 7.3.2 Religious Community

“Human commitment regularly is not simply an individual matter but a matter of participating with other people in activities that nurture and fulfil commitment to divine ways” (Robbins 1996b:127). Thus the formation and nurturing of a religious community becomes an aspect of the sacred texture of a text. Paul's discourse in 2 Cor 10-13 and all the activities of Paul are for the formation and nurturing of the religious community, namely for the edification of the Corinthian church (12:19). The issues of religious community in our text devolve around Paul's argument about how to edify the Corinthian church, the unity and integrity of which is at stake at the present.

### 7.3.2.1 Converts and Intruders

In 2 Cor 10-13, Paul distinguishes between his converts and the intruders. Although there are some Corinthians who remain loyal to the intruders among his converts, and Paul threatens to punish them (12:20-13:3) should they fail to act in obedient to Paul, Paul displays the tolerance to his converts (10:1-2; 13:7-10). By way of contrast, Paul treats the intruders harshly (10:6; 11:15) as they treat his converts harshly (11:20; Best 1988:107-116). However, Paul does not wish to deal with the illegal and immoral intruders directly on his own. He wishes his converts to assess them and to use the authority of the community<sup>175</sup> to punish them, if necessary. In our text, Paul reminds the community to administer its own assessment and authority, and provides them with three criteria of assessment as follows<sup>176</sup>:

(1) The first criterion of assessment is “kerygmatic tradition.” For example, Paul preaches the gospel of Christ which has been passed on to the church (10:14; 11:7; cf. 1 Cor 15:1-3). Paul preaches the truth, namely Jesus as Lord and Paul himself as the servants of the church (13:8; cf. 2 Cor 4:5). However, the intruders preach a Jesus other than the Jesus Paul has preached, and a different spirit and a different gospel from those he has preached (11:4), and they

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<sup>175</sup> In the Pauline church, authority over the community rests partly in the founding apostle, partly in the regular ministries, and partly also in the community itself (Dunn 1975:291; 1998:251).

<sup>176</sup> The following three criteria of assessment are elaborated by Dunn (1975:293-297) who applies them in the analysis of 1 Cor 12-14.

preach themselves as “the very superior” (cf. 11:5; Barnett 1997:508). (2) The second criterion of assessment is “self-sacrificing love.” This criterion is simply the test of character. For example, Paul spends everything he has and expends himself for the church (12:15). However, the intruders “enslave,” “devour” and “take advantage of” the church, and even “slap her in the face” (11:20). (3) The third criterion of assessment is “building up.” For example, Paul sees his own task essentially as a founder and builder of churches, although he sometimes needs to tear down obstacles before building up again (10:8; 12:19; 13:10). However, the intruders destroy the congregation’s sincere and pure devotion to Christ, and this cause hurts its members (11:3-4; 11:20).

By the application of such criteria in assessing the intruders, his converts had to reject them. However, they unfortunately failed to assess them and exercise their authority. For the edification of the church, they need a new discernment (cf. Verhey 1984:106-113). They have to re-assess them according to the right criteria and fulfil their responsibility by the expulsion of the intruders.

### **7.3.2.2 Intensive and Extensive Upbuilding**

The nature of building up the church can be described “as the continuing and consummating redemptive work of God with his church” and can be such that “both the increase and the inner consolidation of the church pertain to it.” We could speak of “the extensive-missionary and the intensive-confirmatory elements of this upbuilding” (Ridderbos 1982:432-438). The extension and progress of the church, in a geographical and in a numerical sense, is in Paul’s train of thought. Paul sees the progress of the church as one of the essential characteristics and conditions of the Christian church in the time between Christ’s ascension and his future parousia (:433). Thus Paul has preached the gospel from Jerusalem all the way around to Illyricum and has sought to preach the gospel where Christ is not known (Rom 15:19-20). Now his urge is to preach the gospel in the regions beyond Corinth (10:16).

However, in spite of the grand vision of the world-encompassing significance of the gospel and of the expansion of the church, Paul’s priority is on the intensive upbuilding of the Corinthian church, viz. the maturity of the church. One of Paul’s missionary strategies is the participation of his church in the missionary work through praying (1:11), sending workers (1 Cor 16:17-18) and financial aid (Rom 15:24; Phil 4:14-16; cf. Banks 1980:164-165). Thus Paul is concerned above all things about the inner commitment of the Corinthian church.

As the church is rooted and grounded in Christ (1 Cor 3:11), so the church also receives and learns Christ in her progressive upbuilding: the Church grows from the root. The maturity of the Corinthians is only possible through *imitatio Christi*. However, the Corinthians are still too immature (cf. 1 Cor 3:1-3) to imitate Christ directly. Towards the goal of their living and personal *imitatio Christi*, Paul places *imitatio Pauli* as a natural stepping stone and facilitation of the process (De Boer 1962:166). Thus, *imitatio Christi* through *imitatio Pauli* (cf. 1 Cor 11:1) is the means whereby the intensive upbuilding of the Corinthian church is achieved.

In view of the fact that the Corinthians are spiritual children of Paul, the pattern of their father's life is of vital importance in helping to form the pattern of their lives. During the days of their Christian immaturity the pattern of their father remains particularly important. As they grow toward maturity...they will be reaching the mature stage of a direct imitation of Christ...This is the aim of Paul in promoting the imitation of himself. Imitation of him is a means of nurturing and guiding the young Christian life...His call to the Corinthians is to become imitators of him, even as he is of Christ (De Boer 1962:169).

Paul makes no explicit reference to *imitatio Pauli* or *imitatio Christi* in 2 Cor 10-13, but there are constant allusions to imitation of Christ through imitation of Paul himself. (1) By appealing through Christ's meekness and gentleness (10:1), Paul sets the stage for his following arguments of *imitatio Pauli*: by attributing his meekness and gentleness to Christ, Paul prepares to expand on his possible manifestations of Christ (Walker 1999:366). Needless to say, this remark contains persuasion for the Corinthians to adopt Christ's (and Paul's) virtues of meekness and gentleness for themselves. (2) Paul presents his ministry as *militia Christi*, in which Christ has overcome "the worldly elemental powers" by his cross and resurrection, in which Paul in turn is trying to overcome them by the power of God in his humiliation, degradation and weakness in his service, and in which the Corinthians themselves should join (10:3-6; cf. Hanson 1987:108). (3) Paul interprets his rejection of the material support from the Corinthians as his "self-lowering" in the sufferings of ministry for the church, which is the continuation of the "poverty" of Christ in his incarnation and death (11:7; cf. 8:9; Barnett 1997:514-515). This kind of spirit should transform the heart of the Corinthians, especially of the "prominent" members. Paul's wish that whatever the personal price, Paul is willing to pay it if only their own conduct is right before God (13:7) also challenges them by the same spirit. (4) Paul's stories are all narratives of God's grace which is working in history to bring life out of death, power out of weakness, salvation out of destruction. Thus Paul's stories function to embody "the truth of the gospel" (Barclay 2002:154). However, Paul's stories have another function: providing a model for imitation (cf. Lyons 1985:136). Paul's long autobiographical stories (11:21b-12:10) function to prove

vividly God's power working through human weakness, and to evoke the image of a person from whom no "external thing" could distract the self-controlled virtuous life. Paul presents himself as an example endowed with cognitive abilities which include the ability to live according to God's will and methods. This image implies a persuasion for the Corinthians to change their attitudes of seeking glory and power into those of "incarnated crucifixion." (5) In 13:4, Paul declares the prototype of *imitatio Christi*, *imitatio Pauli*: "Christ's crucifixion in weakness and resurrection by God's power."

The Corinthians need now an intensive upbuilding before extensive upbuilding, viz. their spiritual maturity in *imitatio Christi* through *imitatio Pauli*. Paul's spiritual maturity is not the gradual appearance of inborn capabilities, but it has its pattern outside himself in Christ, and he receives from outside the grace and power that enable him to copy that pattern (Best 1988:54). In the same way the maturity that Paul wishes to see in the Corinthians, is the formation of Christ within them.

### 7.3.2.3 "Father-Child" Relation in Ecclesiastical Order

Although no explicit reference to the ecclesiastical order appears in our text, the observance of a certain order and the acknowledgment of a certain authority in the Corinthian church, which has a tendency to disorder, are absolutely necessary for its edification. Because the Corinthians misunderstand Paul's meekness and gentleness as a lack of the apostolic authority, and the wealthy people in the church want to play the role of patrons, the order between the apostle and the congregation needs to be observed. Paul's "crucified" style of life and ministry in imitating Christ never means the absence of authority or order in the Church.

Paul tries to establish the order between him and his converts through the parental metaphor in our text (11:2-3; 12:14-15). Because Paul's use of father-child metaphor derives its meaning from the socio-historical context of his day, we are required to grasp the conventional attitudes or presuppositions in Paul's time regarding how fathers or children ought to conduct themselves towards one another. According to Burke (2003:100-101), one aspect of the normal expectations of father-child relations at that time is that the relationship is hierarchical in nature: a father governs his children in a hierarchical relationship (cf. Arist. *Nich. Eth.* 8.11.2); it is natural for children to be subordinate to their parents. Naturally parental authority is right and just in and of itself (cf. Arist. *Nich. Eth.* 8.11.6).

As the parent-child relationship is unequal, the apostle-congregation relationship in the church

is also unequal. “Father” is Paul’s preferred self-designation, and referring to himself in this way he situates himself above his converts. Paul’s senior relationship to the Corinthians is one piece of evidence that there was some form of hierarchy from inception within the ecclesiastical communities (Burke 2003:109). Paul’s authority is manifested for building up the church and for the nurturing the congregation, but it must also be respected by the church. In our text Paul tries to build up the church by re-establishing the ecclesiastical order, including his apostolic authority.

### 7.3.2.4 Discipline and Voluntary Obedience

For the upbuilding of the church, the ecclesiastical exercise of discipline is sometimes necessary, although it is not pleasant. In 13:1-2, Paul refers to discipline relating to the church. He has already given sufficient judicial warning and the next visit will be aimed at disciplinary action. The people to be punished are those who have sinned through sexual immorality and causing church division and who have not repented (cf. 12:20-21). Those who stand with indifference to the immoral behaviour and the intruders’ evil influence in the church, would be included in the punishment. For the perfection of the church (13:9), this discipline is unavoidable. Paul’s *militia Christi* would not finish until this discipline is not exercised (cf. 10:6).

However, Paul, if possible, does not want to exercise punitive action on his converts in Corinth. He wants their repentance before the punishment. Whatever the price, Paul is willing to pay it if they would be restored (13:7-9). Their restoration is only possible through their voluntary obedience to the gospel. Their voluntary obedience to Christ is ultimate thing that Paul wishes for them. The way in which Paul persuades the Corinthians is quite striking. The terms Paul employs are most frequently words of exhortation and appeal, rather than command or decree: to appeal (10:1), to beseech (10:2), to hope (13:6) and to pray (13:7). Paul seeks to compel the Corinthians to transform their way of life without compulsion (Banks 1980:177). “...although in Christ I could be bold and order you to do what you ought to do, yet I appeal to you on the basis of love...” (Phlm 8-9).

Pauline discourse in 2 Cor 10-13 is written for the formation and nurturing of the Corinthian church. The church must be equipped with the new criteria of assessment, viz. “kerygma tradition,” “self-sacrificing love” and “building up the church,” must assess the intruders with this discernment, and expel them for the perfection of the church. The intensive upbuilding of



the church must occur ahead of the extensive upbuilding, and the intensive upbuilding is possible in the imitation of Paul who in turn imitates Christ crucified in weakness and raised in the power of God. The church must respect Paul's senior relationship as its father and observe the ecclesiastical order. The church sometimes needs the "rod" of discipline, but when it voluntarily obeys Christ's gospel and Christ's apostle, the maturity of church is accomplished.

### 7.3.3 Ethics

"Ethic concerns the responsibility of humans to think and act in special ways in both ordinary and extraordinary circumstances. When addressed in the context of religious commitment, the special ways of thinking and acting are motivated by the commitment to God" (Robbins 1996b:129). In 2 Cor 10-13, there are many topics concerned with Christian ethics: the gentle, modest and humble attitude (10:1); the antithesis of boldness and lowliness (10:1-2); the consistency and inconsistency between words and deeds (10:10); the respect for the limitations imposed by God (10:13); the boasting in the Lord (10:17); the church's pure and sincere devotion to Christ (11:2); the tolerance and endurance (cf. 11:1, 20; 12:12); the negative and divisive attitudes in the community (12:20); the sexual immorality (12:21); and doing what is right (13:7). Among them, the following three ethical issues are prominent: the eradication of the evil; the proper care for one another; the reassessment of contemporary values, all of which are completed in *imitatio Christ, imitatio Pauli*.

[1] The ethics most directly involved in our text concern the need for the church to eradicate evil behaviour and to expel evil beings. The Christians in Corinth have to abandon their vices underlying the disharmony or disorder of the church: quarrelling, jealousy, outbursts of anger, self-seeking, slander, gossip, arrogance, and disorder (12:20). The mix of all these vices creates a disordered church that is bound to split into several unholy fragments and ultimately lead to the destruction of the church. They have also to leave behind the sexual immoralities that they continue to commit: impurity, immorality, and licentiousness (12:21; 1 Cor 5:9-11); they have to remain pure as the bride betrothed to Christ. However, there still remains a more important element that needs to be eradicated: they have to turn their backs on the people who lead them astray from their purity. The intruders incite them to cause disorder and disharmony in the church and to commit corrupted behaviour. Abandoning the relationship with the evil beings is as important as the abandonment of the evil actions for Christian ethics.

[2] The Christians in Corinth have to care for each other. In our text, Paul presents himself as the one who cares in an exemplary way about the Corinthians. Paul portrays himself as ready to fail personally if doing so will ensure their doing “what is right” (13:7). He is eager to spend and be spent for them in his effort to secure them in the faith (12:15). As those who imitate Paul, they also have to display self-sacrificial care for each other. The church needs some strong consideration for the weak. Through his rejection of financial support and the insistence on his manual labour, Paul demonstrates his solidarity with the weak group, and similarly encourages the sensitivity of the Corinthians to the weak in the church. Paul’s reflection about the collection project, intertextured in 12:16-18, also manifests the ethical idea that one’s bounty provides for the need of another. Among believers, generosity and need are so correlated that, when proper concern for one another is present, a fundamental equality should result among the believers.

[3] Profoundly grounded in 2 Cor 10-13 are ideas that are at least contradictory to the contemporary values of the Corinthians. For example, judgements made simply on what is seen, on what appears outwardly, on surface observations (10:7, 10), boasting in social power, in riches and in eloquence of words (11:6), and self-commendation “according to the flesh” are bound to be wrong and rejected. The subversion of cultural norms and revaluation of values in our text are grounded in Paul’s Christological conviction that Christ’s death and resurrection overthrows the structures of meaning by which people previously regarded themselves: after Christ’s death and resurrection, the norms of conduct, and the values of assessment have to be newly converted into the form of the crucifixion.

## **7.4 THE INTERACTION BETWEEN THE DIVINE AND THE HUMAN**

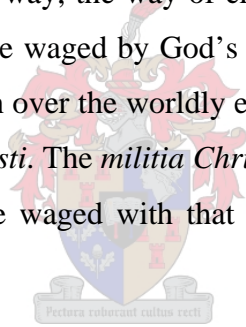
Divine history and human redemption are results of an interaction between the divine and the human. Divine history is a record of those processes and results which divine powers direct to human history, and human redemption concerns the transmission of benefit from the divine to humans as a result of human acceptance of what God did for humanity.

### **7.4.1 Divine History**

Divine history is constituted by the realms of eschatology, apocalyptic and salvation history in the NT: from the view of apocalyptic, the revelations of the end-time are laid out so that the events and procedures of the end-time are to be known; from the view of salvation history,

God's plan for humanity works itself out through a completed but ever-ongoing process that moves slowly toward God's goals; from the view of eschatology, history moves toward the time of end (Robbins 1996b:123-124).

(1) The apocalyptic in our text mainly focuses on the last judgement, the punishment of all disobedience at the end time of messianic warfare (10:6) and the punishment of Satan's workers according to their deeds (11:15). Paul's visionary experience has an apocalyptic contour, but its description is astonishingly anti-apocalyptic (12:1-6). (2) The salvation history in our text focuses on God's working in human weakness and suffering. In implicit ways in 11:21b-12:10, God is perceived to be at work in Paul's suffering and weakness, both by what God does and does not do. God does not remove the afflictions from his apostle, Paul, and even inflicts them on him. God gives him "a thorn in the flesh" and does not comply with Paul's prayer to remove "the thorn" from him. However by the saying, "my grace is sufficient for you, for my power is made perfect in weakness," God proclaims the processing of salvation history according to his way, the way of crucifixion. (3) The eschatology in our text focuses on the messianic warfare waged by God's workers. Paul regards his ministry as the military conquest of the Christian over the worldly elemental powers in the eschatological and cosmic warfare, viz. *militia Christi*. The *militia Christi* would surely overcome all of their enemies, but this campaign must be waged with that powerful eschatological weapon, the cross.



## 7.4.2 Human Redemption

If people place themselves in acceptance of benefit from the divine, the divine power will transform human lives and take them into a higher level of existence: the changing of the mortal nature of humans into immortal nature; or the liberation of people from powers or practices that are debilitating and destructive (Robbins 1996b:125-126). In 2 Cor 10-13 the latter kind of human redemption appears through the author's own examples. Paul describes himself as the one who is endowed with salvation from debilitating and destructive powers through his obedience to the Lord's ways. When he endures in weakness, in insults, in hardships, in persecutions and in difficulties, Paul experiences the salvation of God for Paul himself (cf. 11:33), as well as for others. Especially through "the thorn in the flesh" Paul experiences salvation from the spiritual vice, of becoming conceited (12:7). Through the refusal of the Lord to remove the thorn, Paul becomes to know a higher level of existence, viz. living in weakness but in the power of God (12:9-10). These kinds of salvation are also

necessary for all of the Christians in Corinth who should be mature, and be built up as a perfect church.

## 7.5 SUMMARY AND CONCLUSION

In this chapter, the sacred texture in 2 Cor 10-13 has been discussed. The Pauline discourse functions for the edification of the Corinthian church by restoring a theological balance which had been distorted by the Corinthian congregation and the intruders.

[1] The divine realms of deity, holy person and spirit being, function as the fundamental bases of the other theological realms and of Paul's ministry and argumentation. (1) Under the heading of deity, God is at work only implicitly, but is clearly in control of his church and world. Ultimately God is thus in control of Paul's ministry and life. (2) Under the rubric of holy person, Christ takes the most crucial position in his world and church, has the most important function in Paul's life and ministry, and functions critically in Paul's specific behaviours. Christ's kenosis, which is reproduced in Christ's crucifixion and resurrection, takes the centre stage of Christology in our text, and Paul gives his argumentation and persuasion to exercise *imitatio Christi*, *imitatio Pauli* on the basis of this Christological reasoning. (3) Under the caption of spirit being, spiritual beings (whether evil or good) powerfully affect human life and ministry (whether of Paul or the intruders). However, God's grand plan and purpose ultimately control even spiritual beings.

[2] The human realms of human commitment, religious community and ethics are the main theological topics in our text. (1) Under the rubric of human commitment, Paul's leadership in the church may be summarized as apostleship, discipleship and servant-ship. As an authoritative representative of Christ, Paul's mission is to preach Christ's gospel and to form the eschatological community (Apostleship). As a follower of Christ, Paul imitates Christ in his life and ministry which is characterized by "the crucified form" (Discipleship). As Christ's worker, Paul regards himself as the servant of the converts (Servant-ship). (2) Under the heading of religious community, the Pauline discourse is written for the formation and nurturing of the Corinthian church. For this purpose, the converts need to be equipped with new criteria of assessment, viz. the kerygma tradition, self-sacrificial love and building up the church; the intensive upbuilding of the church must precede the extensive upbuilding; the Corinthians must acknowledge Paul's senior relationship as their father and apostle in the church; and they have to voluntarily obey Christ and his gospel. (3) Under the rubric of ethics,

the Christians in Corinth have to eradicate evil things and evil beings; they have to care for each other, especially to show sensitivity to the weak and the poor; they must reassess contemporary values and transform them in the form of the crucifixion.

[3] The realms of interaction between the divine and the human, divine history and human redemption, function as the aimed or expected results of the Pauline discourse. (1) Under the heading of divine history, the last judgement of all disobedience and Satan's workers will be at the end-time (Apocalyptic); God is working towards his goal even in the weakness and hardship of his workers (Salvation History); messianic warfare in eschatological time and the cosmic sphere is waged in Paul's ministry (Eschatology). (2) Under the rubric of human redemption, Paul experiences the salvation of the Lord in his own humiliation and reaches a higher level of existence, which liberates his life from the debilitating and destructive practices. Paul is given divine power through which he rejoices in weakness and suffering.

[4] Many topics of the sacred texture in 2 Cor 10-13 emerge through implicit aspects of the text, but their thick and rich meanings and meaning effects are exposed through an analysis of other textures. Aspects of the sacred texture of the Pauline discourse are paradoxical. The divine controls the world, the church, spiritual beings and humans. The divine aim and goals will be consummated at the end-time, and is now being accomplished in divine history. Whatever the method of God, the way of divine history and the manner of accomplishing the divine kingdom are paradoxical to human expectations or conjectures. The cross is the divine way. The cross, in which Christ accomplished the divine aim, in which Paul is accomplishing the divine will, and in which the Corinthians also have to accomplish the divine kingdom, is really paradoxical to human eyes.

## CHAPTER 8

### GENERAL SUMMARY AND CONCLUSION

#### 8.1 GENERAL SUMMARY

[1] This study commences in Chapter 1 with the following problem statement and the proposed answer: “what is the real purpose of the Pauline discourse in 2 Cor 10-13, apology or edification?”; “2 Cor 10-13 is written for the edification of the Corinthian church.” The aim of the research was to contribute to a better understanding of Paul’s discourse in 2 Cor 10-13 through the perspective of socio-rhetorical interpretation, and to an exposition of how his discourse works for the Corinthians’ edification. The objectives of research to reach this aim have been a literary and rhetorical analysis of the Pauline discourse, its interpretation in the first century Greco-Roman world, its classification and location in the first Greco-Roman world, and its theological function for the Corinthian church’s edification. The main hypothesis of this dissertation was that Paul’s argumentation in 2 Cor 10-13 aims at the Corinthians’ edification by defending his apostolic lifestyle and so giving them a good example of *imitatio Christi, imitatio Pauli*.

[2] In Chapter 2, we surveyed the studies of 2 Cor 10-13 from various approaches, viz. a literary historical approach, a historical approach, a rhetorical approach, and ethical and social-scientific approaches. We saw that each approach focused on certain controversial issues, namely the relation between 10-13 and 1-9, Paul’s opponents, the form and style of the text, Paul’s world-view, and the purpose of the writing. We were able to elucidate the common weaknesses shared by all the various approaches, as well as their contributions to and advantages for the interpretation of 2 Cor 10-13. (1) It was observed that the concerns and presuppositions of the various scholars strongly affected their interpretation of 2 Cor 10-13; (2) Another problem was the one-sided emphasis of each approach. (3) A more fundamental problem of these approaches relates to the identification of the type and purpose of Paul’s discourse. The majority of scholars do not seem to respect the author’s own expressions of his motives, intentions or aims of writing the letter in 12:19 (cf. 10:8; 13:10) (4) Although the weaknesses or problems associated with each approach was indicated, the contributions of each nevertheless had to be kept in mind. In conclusion of this Chapter 2, we asked what approach we could use to interpret 2 Cor 10-13 more adequately. Because each approach had significant strengths, but any one used alone produced a result that was too limited, we opted



for a comprehensive approach which would bring insights and results from each approach into an organised frame of understanding.

[3] Chapter 3 discussed the socio-rhetorical approach as an adequate methodology for the interpretation of 2 Cor 10-13. In the first part of this chapter, we researched the background of and the content of the socio-rhetorical interpretation by Robbins. Although his method provides a very comprehensive understanding of a text, promotes interdisciplinary cooperation, and showed much promise as an interpretive program moving toward a broad-based interpretive analysis, there were some weaknesses to be taken into account in its future use. In the second part of this chapter, we built a reconfigured socio-rhetorical interpretation, taking precautions not only against its shortcomings, but also by accommodating the method of interpretation to the concerns of this dissertation: (1) In order to identify the type and purpose of the Pauline discourse and of its internal structure, a rhetorical exegesis was proposed; (2) For identifying the configuration of the first century Greco-Roman world in the Pauline discourse, analyses of intertexture and rhetorolect were proposed; (3) With a view to classifying the location of the Pauline discourse in the first century Greco-Roman world and the world which it evokes, analyses of social, cultural and ideological texture were proposed; (4) Finally, an analysis of sacred texture was proposed to study the theology of the Pauline discourse and its function of building the church up.

[4] In Chapter 4, the rhetorical argumentation of 2 Cor 10-13 was analyzed. The research described the rhetorical unity, the rhetorical situation, the rhetorical invention and structure, and the rhetorical genre and stasis. (1) 2 Cor 10-13 is formally a part of 2 Corinthians, but it stands slightly apart from the previous chapters. After finishing the first nine chapters, but before terminating the letter, it is supposed that Paul received some additional bad news and, as a response, added four more chapters. Thus 2 Cor 10-13 is to be treated as a conceptual unity, viz. a rhetorical unit. (2) The rhetorical situation constructed and presented in 2 Cor 10-13 comprises the aim of the reality, the motive of the Corinthians and the motive of Paul. ① The four realities are the invasion of the outsiders against Paul, the discontent of the insiders with Paul, the conflict concerning Paul's support, and the plan of Paul's upcoming visit. ② The four audience motives are their lack of discernment, their confusion in the perspective of value, their disturbance about the uncompleted collection, and their fear of Paul's upcoming visit. ③ The four author motives are his concern with his converts in the face of the intruders,

his irritation with the Corinthians' immaturity in Christian values and teaching, his desire to wipe out the misunderstanding concerning the financial affairs, and his anxiety about his upcoming visit. (3) The rhetorical arrangement of 2 Cor 10-13 is summarized as follows: *exordium* and *propositio* (10:1-11); *narratio* (10:12-18); *argumentatio* (11:1-13:4); *peroratio* (13:5-10). ① The *exordium* and *propositio* makes the Corinthians attentive, receptive and well disposed to Paul's statement, and lays out the main topics that he will discuss. ② The *narratio* functions toward Paul's winning the credence of the Corinthians and contributes to incriminating the intruders. ③ The *argumentatio* marshals four arguments: what is the true character of the intruders? (Argument 1, 11:1-21a); what is the servant of Christ like? (Argument 2, 11:21b-12:10); who is whose benefactor? (Argument 3, 12:11-19); what sort of man do they expect with Paul's upcoming visit? (Argument 4, 12:20-13:4). ④ The *peroratio* recapitulates the four arguments of the *argumentatio* and forms the *inclusio* with the *exordium* and the *narratio*. (4) In the *argumentatio* the four arguments function differently. ① In the first argument, Paul focuses on the identity of the intruders. By comparing the intruders with himself in the first stage (11:1-12), and by directly exposing their identity in the second stage (11:13-21a), Paul demonstrates the intruders to be servants of Satan. He also indirectly blames the Corinthians' lack of discernment. ② The second argument deals with Paul himself. Through the examples of his life and ministry, Paul argues that the servant of Christ works in weakness and suffering that have become the most powerful weapons of God: thus the only criterion of Christ's servant is the criterion of being redeemed by the crucified Christ. ③ In the third argument, Paul focuses on his relationship with the Corinthians. By the retrospective review of past events, he confirms his status as apostle, parent, and builder of the church. ④ The fourth argument aims at the Corinthians' required preparation for his third visit, viz. their full repentance. (5) The rhetorical genre in 2 Cor 10-13 changes continually: deliberative (10:1-18); forensic (11:1-21a); epideictic (11:21b-12:10); forensic (12:11-19); and again deliberative (12:20-13:10). Thus, the deliberative genre could be said to be the most dominant in the discourse. Paul's rhetoric aims at the future decision of the audience. The members of the audience have to re-valuate the past events and reorient their perception of themselves in the present. The stasis of jurisdiction then leads the discourse, but the stasis of discourse changes continually: jurisdiction (10:1-18); definition (11:1-21a); quality (11:21b-

12:10); conjecture and definition (12:11-19); jurisdiction (12:20-13:10). The sequence of stases of jurisdiction in this discourse shows that his underlying concern involves his pastoral *pathos* for the Corinthians.

[5] Chapter 5 discussed the intertexture and rhetorolect of 2 Cor 10-13. In the text, oral-scribal intertexture is found with various portions of the OT, with early Christian materials, with Hellenistic philosophical works, and with non-canonical Jewish texts. Cultural intertexture is found among the Jewish tradition, early Christian tradition and Greco-Roman tradition. Social intertexture is found with the Roman political system, warfare and soldiering, parenting and marriage, patron-client contract, building, and athletic competition. Historical intertexture is found relating to Paul's autobiographic events, and with the histories of Corinth and the Corinthian congregation. In 2 Cor 10-13, various enthymemes, rationales, and thematic elaborations from the opposite, analogy, example, and testimony are also developed according to the early Christian rhetorolects, namely prophetic, priestly, wisdom, apocalyptic and miracle. Among them, the prophetic rhetorolect is the most important mediator in combining the picturesque and the persuasive in Paul's letter. The priestly, wisdom, apocalyptic and miracle rhetorolects also play significant roles in various combinations. (1) The *exordium* and *propositio* is prophetic rhetorolect blended with priestly, apocalyptic and wisdom. Its emphasis is on Paul's ministry being honourable, because it is an imitation and a continuation of the messianic ministry of Christ who brings the worldly power to an end through his suffering and death. (2) The *narratio* is wisdom rhetorolect blended with the prophetic, and the emphasis is on Paul's production of righteousness and justice through guidance from God's wisdom. (3) The first argument (11:1-21a) in the *argumentatio* is prophetic rhetorolect blended with wisdom, apocalyptic and priestly. Its emphasis is on the comparison between the products of Paul and those of the intruders: whereas the opponents produce satanic fruits, viz. the destruction of the church, Paul produces apostolic fruit, viz. the upbuilding of the church. (4) The second argument (11:21b-12:10) is priestly rhetorolect blended with prophetic, wisdom, apocalyptic and miracle. Its emphasis is on Paul's life and ministry in suffering and weakness that are God's wisdom, in which Paul produces sacrificial and holy fruitfulness, and thus are the eschatological weapon in which God's power is completed. (5) The third argument (12:11-19) is prophetic rhetorolect blended with wisdom, miracle and priestly, and the emphasis is on the fact that the Lord calls Paul (and his fellow workers) as the Corinthians' apostle and "spiritual parent," so that Paul produces the righteous kingdom. (6) The fourth argument (12:20-13:4) is prophetic rhetorolect blended with wisdom,

priestly and miracle. The emphasis is on Christ calling the Corinthians to produce a righteous kingdom in imitating Christ and Paul's action in imitation of Christ. (7) The *peroratio* is prophetic rhetorolect blended with wisdom and priestly. The emphasis is on Paul's admonition of the Corinthians to act in what is the right way.

[6] In Chapter 6, the social, cultural and ideological textures in 2 Cor 10-13 were discussed. (1) In the analysis of specific social topics (Social Texture), the Pauline discourse has a vision which configures conversionist, revolutionist, utopian and gnostic manipulationist responses to the world: a vision of acquiring the cognitive abilities for the aim of transforming people so they may build a Christian community in faith until God transforms all. (2) In the analysis of the final cultural categories (Cultural Texture), the Pauline discourse is embedded in a countercultural relation with the dominant Greco-Roman culture, which has some contracultural and subcultural features: the Pauline discourse utilizes the conventional form and method of dominant culture, but rejects its central values and creates an alternative system of values. (3) From the perspective of Giddens' structuration theory (Ideological Texture), the Pauline discourse presents the social *ethos* that radically opposes the dominant social order: it rather represents the interests of the socially weak. The Pauline discourse, however, legitimises his position of primary authority over the Corinthian Christians. (4) Paul asserts that his intention all along has been the edification of the community (12:19). The answer to the questions, "what kind of church is he going to build up in Corinth?" was found in the social, cultural and ideological location of Paul who exercised *imitatio Christi*, and of the Corinthians who were encouraged to exercise *imitatio Pauli*.

[7] In Chapter 7, the sacred texture in 2 Cor 10-13 was discussed. From the perspective of sacred texture, the Pauline discourse functions as the edification of the Corinthian church by establishing a theology which is balanced by the crucified and resurrected Christ. (1) God is at work implicitly, but is indubitably in control of his church and world. God is thus ultimately in control of Paul's ministry and life (Deity). (2) Christ's kenosis, which is reproduced in Christ's crucifixion and resurrection, takes the centre stage of Christology in our text, and Paul provides his argumentation and persuasion to exercise *imitatio Christi*, *imitatio Pauli* on the basis of this Christological reasoning (Holy Person). (3) Spiritual beings powerfully affect human behaviour, but God's grand plan and purpose ultimately controls even these spiritual beings (Spirit Being). (4) Paul's commitment is summarized ① as apostleship: as an authoritative representative of Christ, Paul's mission is to preach Christ's gospel and to form

the eschatological community; ② as discipleship: as a follower of Christ, Paul imitates Christ in his life and ministry; ③ and as servant-ship: as a worker in the service of Christ, Paul asserts that he is the servant of the converts (Human Commitment). (5) The Pauline discourse is written for the formation and nurturing of the Corinthian church: for equipping them with new criteria of assessment; for the intensive upbuilding of the church ahead of its extensive upbuilding; for the elucidation of Paul's senior position of relationship in the church; and for their voluntary obedience (Religious Community). (6) The Christians in Corinth have to eradicate the evil things and the evil beings; they have to care for each other, especially to show sensitivity to the weak and the poor; they must reassess contemporary values and transform them into the form of the crucifixion (Ethics). (7) The last judgement of all disobedience and the workers of Satan will be at the end-time; God is working towards his goal even in the weakness and hardship of his workers; the messianic warfare is waged in eschatological time and the cosmic sphere in Paul's ministry (Divine History). (8) Paul experiences the salvation of the Lord in his humiliation and reaches a higher level of existence which liberates his life from debilitating and destructive practices. Paul is given divine power through which he rejoices in weakness and suffering (Human Redemption).

## 8.2 CONCLUSION

In this dissertation, it has been illustrated clearly that 2 Cor 10-13 was written for the edification of the Corinthian church, as Paul refers to the aim in 12:19. As a mixed-genre argumentation including deliberative, judicial and epideictic elements, the Pauline discourse tries to accomplish its aim by revealing the true colours of intruders, by identifying his ministry with that of Christ as his servant, by confirming his status in the church and by provoking their repentance and obedience in preparing for his visit. The thick intertexture adds weight Paul's arguments in the text with vivid pictures and persuasive rationales. The main rhetorolect of 2 Cor 10-13 is prophetic, and focuses on Paul whom God has chosen to take leadership in the production of righteousness. By blending this rhetorolect with priestly rhetorolect, our text manifests that Paul, in weakness and sufferings is following the example of Christ according to God's call. The Pauline discourse shows Paul's social, cultural and ideological location in *imitatio Christi*, and encourages the Corinthians' social, cultural and ideological location in *imitatio Pauli*. The location in *imitatio Christi*, *imitatio Pauli* provides the answer to the question: what kind of church has to be established in Corinth? The Pauline

discourse restores a theological balance which was skewed, by the cross-centred theology. We may consequently conclude that the main purpose of 2 Cor 10-13 is the edification of the Corinthians' church through defending Paul's apostolic lifestyle, which is characterized by *imitatio Christi*: Paul's lifestyle is derived from Christ who was crucified and resurrected by the power of God, and demonstrates God's power manifested in human weakness. Now it is the Corinthians' turn to demonstrate divine power, being manifested in their *imitatio Pauli*.

## Appendix 1

### Glossary of Rhetorical Figures of Speech or Thought\*

- *Adiunctio* is a kind figure of speech in which the verb holding the sentence together is placed not in the middle, but at the beginning or end (*Rhet. Her.* 4.27.38).
- *Commutatio* is a figure of repetition which consists in using the same words in different forms and usually in opposite ideas (*Rhet. Her.* 4.21.29).
- *Conformatio* (personification) consists in representing an absent person as present, or in making a mute thing or one lacking form articulate, and attributing to it a definite form and a language or a certain behaviour appropriate to its character (*Rhet. Her.* 4.53.66).
- *Conversio (epiphora)* is a figure of repetition without contact. Its effect is heavy insistence (*Rhet. Her.* 4.13.19).
- *Correctio* consists in the rejection of an expression that was used a moment before, and its replacement by another expression for amplification: [not x, but y] or [x- -x? no, actually y] (Lausberg 1999:346-347 [§785]).
- *Dissolutio* is a figure of suppression in which conjunctions are omitted, and such economy of expression favours clarity (Quint. *Inst.* 3.9.50; O'Mahony 2000:116).
- *Enumeratio* is co-ordinating accumulation in contact form (Lausberg 1998:299 [§669]).
- *Expolitio* (refining) is the elaboration of an idea through the variation of the linguistic formulation and the secondary ideas belonging to the main idea (Lausberg 1998:372 [§830]; cf. *Rhet. Her.* 4.42.54).
- *Figura etymologica* is a figure of repetition, using the same root to produce different words in order to make an excellent sense (Quint. *Inst.* 9.3.71).

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\* The idea of this glossary is debted to Watson (1988:199-202) and O'Mahony (2000:105-127, 182-183). However, the responsibility of any error is utterly upon me.



- *Homoeopropheron* (alliteration) is a figure of speech that is the recurrence of an initial consonant or vowel sound and so would yield what is called front rhyme (Lanham 1969:6).
- *Inclusio* is a poetic passage beginning and ending with the same theme or phrase (Deist 1984: 123).
- *Incrementum* is a form of amplification by introducing a continuous and unbroken series in which each word is stronger than the last (Quint. *Inst.* 8.4.4; Lausberg 1998:190 [§§402-403]).
- *Interpretatio* (synonymy) is a figure of speech that does not duplicate the same word by repeating it, but replaces the word that has been used by another of the same meaning (*Rhet. Her.* 4.28.38).
- Irony is a trope of thought in which something understood is opposite of what is actually said (cf. Quint. *Inst.* 9.2.44-46).
- Litotes is a form of understatement, viz. positively stating something by negating it, using an antonym (Lausberg 1998:268 [§586]).
- *Oxymoron* is the closely tightened syntactic linking of contradictory terms into a unity which, as a result, acquires a strong contradictory tension (Lausberg 1998:358 [§807]; Quint. *Inst.* 1.10.5).
- *Paronomasia* is the figure in which, by means of a modification of sound, or change of letters, a closer resemblance to a given verb or noun is produced, so that similar words express dissimilar things (*Rhet. Her.* 4.21.29; cf. Cic. *De Or.* 25.84).
- Pleonasm is the figure of use of more words than are needed (Quint. *Inst.* 9.3.46).
- *Reflexio* is a figure of thought in the form of a dialogue: a word used by the first interlocutor is received by the second in a changed sense which emphasizes the speaker's point of view, so the same word is used in two different meanings (Lausberg 1998:297 [§663]; Quint. *Inst.* 9.3.68).
- *Regressio* is a figure of repetition which simultaneously reiterates things that have already been said, and draws distinctions between them (Quint. *Inst.* 9.3.35; cf. Lausberg 1998:353 [§798]).
- *Sermocinatio* is a figure of thought in which the speaker answers the remarks or criticism of a pretended interlocutor (Lanham 1969:92; cf. *Rhet. Her.* 4.52.65; Quint. *Inst.* 9.2.31)
- *Traductio* (transplacement) is the both the frequent reintroduction of the same word and when a word is used in various functions (*Rhet. Her.* 4.14.20-21; Quint. *Inst.* 9.3.41-42).

## Appendix 2

### Rhetoric Internal to Each Rhetorolect in 2 Cor 10-13\*

#### I. Introducing Prophetic Blended with Priestly, Apocalyptic, and Wisdom (10:1-11)

**Step 1: Prophetic Blended Priestly Rhetorolect** (Christ's sacrifice calls people to sacrificial action internal to a holy kingdom of believers)

[10:1] Now I, Paul, myself urge you by the meekness and gentleness of Christ—I who am meek when face to face with you, but bold toward you when absent!

**Step 2: Prophetic Rhetorolect** (God and Christ call people to be a righteous kingdom)

[2] I ask that when I am present I may not be bold with the confidence with which I propose to be courageous against some, who regard us as if we walked according to the flesh.

**Step 3: Prophetic Blended Priestly Rhetorolect** (Christ's sacrifice calls people to sacrificial action internal to a holy kingdom of believers) / **Prophetic Blended Apocalyptic Rhetorolect** (Christ's initial coming called people into God's kingdom in the world and Christ's return will call people into Christ's kingdom)

[3] For though we walk in the flesh, we do not war according to the flesh, [4] for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. [5] We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ, [6] and we are ready to punish all disobedience, whenever your obedience is complete.

**Step 4: Prophetic Blended Wisdom Rhetorolect** (God's speech through Christ calls people to produce a righteous kingdom)

[7] You are looking at things as they are outwardly. If anyone is confident in himself that he is Christ's, let him consider this again within himself, that just as he is Christ's, so also are we. [8] For even if I should boast somewhat further about our authority, which the Lord gave for building you up and not for destroying you, I shall not be put to shame, [9] for I do not wish to seem as if I would terrify you by my letters. [10] For they say, "His letters are weighty and strong, but his personal presence is unimpressive, and his speech contemptible." [11] Let such a person consider this, that what we are in word by letters when absent, such persons we are also in deed when present.

#### II. Emphasizing Wisdom Blended with Prophetic Rhetorolect (10:12-18)

**Step 1: Wisdom Rhetorolect** (God's speech through Christ produces fruitfulness)

[12] For we are not bold to class or compare ourselves with some of those who commend themselves; but when they measure themselves by themselves, and compare themselves with themselves, they are without understanding.

**Step 2: Wisdom Blended Prophetic Rhetorolect** (God and Christ call people to produce righteous fruit)

[13] But we will not boast beyond our measure, but within the measure of the sphere which God apportioned to us as a measure, to reach even as far as you. [14] For we are not overextending ourselves, as if we did not reach to you, for we were the first to come even as

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\* This work is indebted to Vernon K. Robbins who visited Stellenbosh in August of 2004. He kindly gave some advices for the work. However, the responsibility of any error in the work is utterly upon me. The quotation of Scripture is from the NASB.

far as you in the gospel of Christ; [15] not boasting beyond our measure, that is, in other men's labors, but with the hope that as your faith grows, we shall be, within our sphere, enlarged even more by you, [16] so as to preach the gospel even to the regions beyond you, and not to boast in what has been accomplished in the sphere of another.

**Step 3: Prophetic Blended Wisdom Rhetorolect** (God's speech through Christ calls people to produce a righteous kingdom)

[17] But he who boasts, let him boast in the Lord. [18] For not he who commends himself is approved, but whom the Lord commends.

### **III. Blending Prophetic with Wisdom, Apocalyptic and Priestly Rhetorolect (11:1-21a)**

**Step 1: Wisdom Rhetorolect** (God's speech through Christ produces fruitfulness)

[11:1] I wish that you would bear with me in a little foolishness; but indeed you are bearing with me.

**Step 2: Prophetic Blended Apocalyptic Rhetorolect** (Christ's initial coming called people into God's kingdom in the world and Christ's return will call people into Christ's kingdom)

[2] For I am jealous for you with a godly jealousy; for I betrothed you to one husband, that to Christ I might present you as a pure virgin. [3] But I am afraid, lest as the serpent deceived Eve by his craftiness, your minds should be led astray from the simplicity and purity of devotion to Christ.

**Step 3: Prophetic Blended Wisdom Rhetorolect** (God's speech through Christ calls people to produce a righteous kingdom)

[4] For if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear this beautifully. [5] For I consider myself not in the least inferior to the most eminent apostles. [6] But even if I am unskilled in speech, yet I am not so in knowledge; in fact, in every way we have made this evident to you in all things.

**Step 4: Prophetic Blended Priestly Rhetorolect** (Christ's sacrifice calls people to sacrificial action internal to a holy kingdom of believers) / **Prophetic Blended Wisdom Rhetorolect** (God's speech through Christ calls people to produce a righteous kingdom)

[7] Or did I commit a sin in humbling myself that you might be exalted, because I preached the gospel of God to you without charge? [8] I robbed other churches, taking wages from them to serve you; [9] and when I was present with you and was in need, I was not a burden to anyone; for when the brethren came from Macedonia, they fully supplied my need, and in everything I kept myself from being a burden to you, and will continue to do so. [10] As the truth of Christ is in me, this boasting of mine will not be stopped in the regions of Achaia. [11] Why? Because I do not love you? God knows I do! [12] But what I am doing, I will continue to do, that I may cut off opportunity from those who desire an opportunity to be regarded just as we are in the matter about which they are boasting.

**Step 5: Prophetic Blended Apocalyptic Rhetorolect** (Christ's initial coming called people into God's kingdom in the world and Christ's return will call people into Christ's kingdom)

[13] For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. [14] And no wonder, for even Satan disguises himself as an angel of light. [15] Therefore it is not surprising if his servants also disguise themselves as servants of righteousness; whose end shall be according to their deeds.

**Step 6: Wisdom Rhetorolect** (God's speech through Christ produces fruitfulness)

[16] Again I say, let no one think me foolish; but if you do, receive me even as foolish, that I also may boast a little. [17] That which I am speaking, I am not speaking as the Lord would, but as in foolishness, in this confidence of boasting. [18] Since many boast according to the flesh, I will boast also. [19] For you, being so wise, bear with the foolish gladly.

**Step 7: Prophetic Blended Wisdom Rhetorolect** (God's speech through Christ calls people to produce a righteous kingdom)

[20] For you bear with anyone if he enslaves you, if he devours you, if he takes advantage of you, if he exalts himself, if he hits you in the face. [21a] To my shame I must say that we have been weak by comparison.

#### **IV. Blending Priestly with Apocalyptic, Miracle, Prophetic and Wisdom (11:21b-12:10)**

**Step 1: Wisdom Rhetorolect** (God's speech through Christ produces fruitfulness)

[21b] But in whatever respect anyone else is bold (I speak in foolishness), I am just as bold myself.

**Step 2: Prophetic Rhetorolect** (God and Christ call people to be a righteous kingdom)

[22] Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I.

**Step 3: Priestly Blended Prophetic Rhetorolect** (God and Christ call people into sacrificial, holy righteousness)

[23] Are they servants of Christ? (I speak as if insane) I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death. [24] Five times I received from the Jews thirty-nine lashes. [25] Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. [26] I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; [27] I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure. [28] Apart from such external things, there is the daily pressure upon me of concern for all the churches. [29] Who is weak without my being weak? Who is led into sin without my intense concern?

**Step 4: Priestly Blended Wisdom Rhetorolect** (God's speech through Christ produces sacrificial, holy fruitfulness)

[30] If I have to boast, I will boast of what pertains to my weakness.

**Step 5: Priestly Blended Miracle Rhetorolect** (God's power in and/or through Christ produces holy bodily transformation of believers through sacrifice)

[31] The God and Father of the Lord Jesus, He who is blessed forever, knows that I am not lying. [32] In Damascus the *ethnarch* under Aretas the king was guarding the city of the Damascenes in order to seize me, [33] and I was let down in a basket through a window in the wall, and so escaped his hands.

**Step 6: Wisdom Blended Apocalyptic Rhetorolect** (Christ's initial coming produces new fruit and Christ's return will produce an abundant harvest) / **Wisdom Blended Priestly Rhetorolect** (Christ's sacrifice produces holy fruit for believers) / **Wisdom Blended Prophetic Rhetorolect** (God and Christ call people to produce righteous fruit)

[12:1] Boasting is necessary, though it is not profitable; but I will go on to visions and revelations of the Lord. [2] I know a man in Christ who fourteen years ago—whether in the

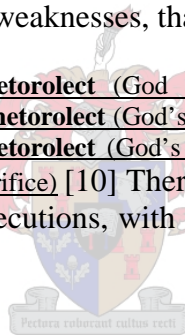
body I do not know, or out of the body I do not know, God knows—such a man was caught up to the third heaven. [3] And I know how such a man—whether in the body or apart from the body I do not know, God knows— [4] was caught up into Paradise, and heard inexpressible words, which a man is not permitted to speak. [5] On behalf of such a man will I boast; but on my own behalf I will not boast, except in regard to my weaknesses. [6] For if I do wish to boast I shall not be foolish, for I shall be speaking the truth; but I refrain from this, so that no one may credit me with more than he sees in me or hears from me.

**Step 7: Miracle Blended Wisdom Rhetorolect** (God's speech through Christ miraculously produces benevolence and goodness in people's bodies) / **Miracle Blended Prophetic Rhetorolect** (God and Christ call people into miraculous, righteous bodily transformation) / **Miracle Blended Priestly Rhetorolect** (Christ's sacrifice produces holy bodily transformation for believers) / **Miracle Blended Apocalyptic Rhetorolect** (Christ's initial coming produces exorcism of demons from bodies and Christ's return will produce resurrection of bodies to eternal life)

[7] And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to buffet me—to keep me from exalting myself!

**Step 8: Wisdom Blended Miracle Rhetorolect** (God's power in and/or through Christ produces transformed fruitfulness) / **Wisdom Blended Priestly Rhetorolect** (Christ's sacrifice produces holy fruit for believers) [8] Concerning this I entreated the Lord three times that it might depart from me. [9] And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me.

**Step 9: Priestly Blended Prophetic Rhetorolect** (God and Christ call people into sacrificial, holy righteousness) / **Priestly Blended Wisdom Rhetorolect** (God's speech through Christ produces sacrificial, holy fruitfulness) / **Priestly Blended Miracle Rhetorolect** (God's power in and/or through Christ produces holy bodily transformation of believers through sacrifice) [10] Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.



## **V. Blending Prophetic with Wisdom, Miracle and Priestly (12:11-12:19)**

**Step 1: Prophetic Blended Wisdom Rhetorolect** (God's speech through Christ calls people to produce a righteous kingdom) / **Prophetic Blended Miracle Rhetorolect** (God's power working in and/or through people whom God has chosen transforms others into a righteous kingdom)

[11] I have become foolish; you yourselves compelled me. Actually I should have been commended by you, for in no respect was I inferior to the most eminent apostles, even though I am a nobody. [12] The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles.

**Step 2: Prophetic Blended Wisdom Rhetorolect** (God's speech through Christ calls people to produce a righteous kingdom) / **Prophetic Blended Priestly Rhetorolect** (Christ's sacrifice calls people to sacrificial action internal to a holy kingdom of believers)

[13] For in what respect were you treated as inferior to the rest of the churches, except that I myself did not become a burden to you? Forgive me this wrong! [14] Here for this third time I am ready to come to you, and I will not be a burden to you; for I do not seek what is yours, but you; for children are not responsible to save up for their parents, but parents for their children. [15] And I will most gladly spend and be expended for your souls. If I love you the more, am I to be loved the less?

**Step 3: Prophetic Rhetorolect** (God and Christ call people to be a righteous kingdom)



[16] But be that as it may, I did not burden you myself; nevertheless, crafty fellow that I am, I took you in by deceit. [17] Certainly I have not taken advantage of you through any of those whom I have sent to you, have I? [18] I urged Titus to go, and sent the brother with him. Titus did not take any advantage of you, did he? Did we not conduct ourselves in the same spirit and walk in the same steps?

**Step 4: Prophetic Blended Wisdom Rhetorolect** (God's speech through Christ calls people to produce a righteous kingdom)

[19] All this time you have been thinking that we are defending ourselves to you. Actually, it is in the sight of God that we have been speaking in Christ; and all for your upbuilding, beloved.

## VI. Blending Prophetic with Wisdom and Priestly and Miracle (12:20-13:4)

**Step 1: Prophetic Blended Wisdom Rhetorolect** (God's speech through Christ calls people to produce a righteous kingdom) / **Prophetic Blended Priestly Rhetorolect** (Christ's sacrifice calls people to sacrificial action internal to a holy kingdom of believers)

[20] For I am afraid that perhaps when I come I may find you to be not what I wish and may be found by you to be not what you wish; that perhaps there may be strife, jealousy, angry tempers, disputes, slanders, gossip, arrogance, disturbances; [21] I am afraid that when I come again my God may humiliate me before you, and I may mourn over many of those who have sinned in the past and not repented of the impurity, immorality and sensuality which they have practiced.

**Step 2: Prophetic Blended Wisdom Rhetorolect** (God's speech through Christ calls people to produce a righteous kingdom) / **Prophetic Blended Priestly Rhetorolect** (Christ's sacrifice calls people to sacrificial action internal to a holy kingdom of believers) / **Prophetic Blended Miracle Rhetorolect** (God's power working in and/or through people whom God has chosen transforms others into a righteous kingdom)

[13:1] This is the third time I am coming to you. Every fact is to be confirmed by the testimony of two or three witnesses. [2] I have previously said when present the second time, and though now absent I say in advance to those who have sinned in the past and to all the rest as well, that if I come again, I will not spare anyone, [3] since you are seeking for proof of the Christ who speaks in me, and who is not weak toward you, but mighty in you.

**Step 3: Prophetic Blended Priestly Rhetorolect** (Christ's sacrifice calls people to sacrificial action internal to a holy kingdom of believers) / **Prophetic Blended Miracle Rhetorolect** (God's power working in and/or through people whom God has chosen transforms others into a righteous kingdom)

[4] For indeed He was crucified because of weakness, yet He lives because of the power of God. For we also are weak in Him, yet we shall live with Him because of the power of God directed toward you.

## VII. Blending Prophetic with Priestly and Wisdom (13:5-14)

**Step 1: Wisdom Rhetorolect** (God's speech through Christ produces fruitfulness)

[5] Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test? [6] But I trust that you will realize that we ourselves do not fail the test.

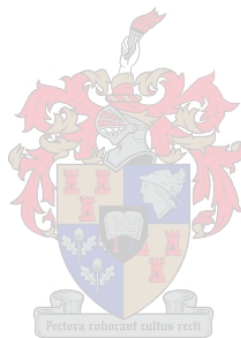
**Step 2: Prophetic Blended Wisdom Rhetorolect** (God's speech through Christ calls people to produce a righteous kingdom) / **Prophetic Blended Priestly Rhetorolect** (Christ's sacrifice calls people to sacrificial action internal to a holy kingdom of believers)



[7] Now we pray to God that you do no wrong; not that we ourselves may appear approved, but that you may do what is right, even though we should appear unapproved. [8] For we can do nothing against the truth, but only for the truth. [9] For we rejoice when we ourselves are weak but you are strong; this we also pray for, that you be made complete. [10] For this reason I am writing these things while absent, in order that when present I may not use severity, in accordance with the authority which the Lord gave me, for building up and not for tearing down.

**Step 3: Wisdom Blended Priestly Rhetorolect** (Christ's sacrifice produces holy fruit for believers)

[11] Finally, brethren, rejoice, be made complete, be comforted, be like-minded, live in peace; and the God of love and peace shall be with you. [12] Greet one another with a holy kiss. [13] All the saints greet you. [14] The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.



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